

Emanuel Swedenborg's

Journal
of
Dreams

*The extraordinary record of the
transformation of a scientist
into a seer . . .*

Commentary by
Wilson Van Dusen

Swedenborg's Journal of Dreams 1743 – 1744

Commentary by Wilson Van Dusen

Edited from the original Swedish by G.E. Klemming
Translated into English in 1860 by J.J.G. Wilkinson
Edited by William Ross Woofenden

1986
Swedenborg Foundation, Inc.

SWEDENBORG'S JOURNAL OF DREAMS

First Published in Swedish, Stockholm, 1859

ISBN 0-87785-133-6

Library of Congress Catalog Card Number 86-70341

Cover Calligraphy by Bettie Hall
Cover and Book Design by John N. Tierney

Printed in the United States of America

Swedenborg Foundation, Inc.
139 East 23rd Street
New York, N.Y. 10011

The commentary is dedicated to Lachlan Pitcairn and the scholar David St. Amour

Table of Contents

History of This Journal and Acknowledgments	
Chapter 1 Introduction	1
What Is a Dream?	3
The Process of Finding the Meaning of a Dream	7
Procedure	9
Chapter 2 The Dreams and Their Interpretation	10
Chapter 3 Summing It Up	166
My Method	168
Swedenborg's Personality	170
The Nature of Evil	178
Precognition in His Dreams	179
What Is Change Like?	181
What This Process Implies	183
What Became of the Trends Developed in This Journal?	186
Can This Be Used as a Method of Personal and Spiritual Development?	189
References	195

History of This Journal and Acknowledgments

The records indicate that Emanuel Swedenborg was in the habit of keeping a diary as he traveled. One diary was dated 1733-36 and covers travels in Germany; another was kept from 1736-39 and covers travels in Holland, Flanders, France, and Italy. It is said that he recorded some dreams in this second one, but his heirs tore out the pages. We have here his third diary of foreign travels, which he started in 1743. It quickly stops describing people and places and plunges into an account of an inward spiritual search. Presumably this diary was among his papers when he died in 1772. Next we learn that the heirs of R. Scheringsson sold it to the Royal Library in Stockholm in 1858.

Scheringsson was a professor at Vasteras, not far from Stockholm. He died in 1849 at the age of ninety. The diary had lain among his papers for nine years.

Scheringsson was one of the earliest opponents of the New Church that had sprung up among Swedenborg's followers. He had published in 1787 a two-volume work that sought to prove that neoplatonism was "the genius and origin of the Fanaticism of the present age." This was a learned attack trying to show Swedenborg had borrowed the whole of his system from the neoplatonic philosophers. We don't know how he came by the *Journal of Dreams* but Bishop Lars Benzelstjerna was Swedenborg's nephew and heir and was Bishop of Vasteras. It is possible that he loaned it and never got it back.

Curiously enough the manuscript had passed from one enemy of Swedenborg's to another. The librarian of the Royal Library at Stockholm was Gustav E. Klemming, who considered Swedenborgianism a curious literary phenomenon. From him it went to Mr. F. A. Dahlgren Amanuensis at the National Archives who produced a clean copy of its Swedish text in 1859. It was published in a limited edition of 99 copies under the title *Swedenborg's Drommer* ("Swedenborg's Dreams," 1744, together with some other notes by him).

The publication of the *Drommer* created a sensation. There followed a hostile review of the book probably by Klemming, the Royal Librarian. The somewhat timid followers of Swedenborg took courage and in 1860 published a second Swedish edition prefaced by twenty-four pages called "Reflections on the Lately

Discovered Dreams of Swedenborg" by Lady Anna Fredrika Ehrenborg. This was the first account that referred to this *Journal* as describing Swedenborg's transition through spiritual temptations and trials. There followed three other Swedish editions, the last in 1964.

In 1869 the well-known Swedenborg scholar J. J. Garth Wilkinson did the first English translation of this *Journal*. It is the basis of the text here. This was not published until it appeared serially under the editorship of William Ross Woofenden in the *Studia Swedenborgiana* in 1974. Although Wilkinson never published his translation, a pirated version by Baron Constant Pirckinck Holmfeld of Copenhagen appeared in *The Dawn*, London, 1861-62 and later in *The Crisis* (La Porte, Indiana). R. L. Tafel, in his *Documents* [2] carefully shows that the so-called Holmfeld translation was a touched up version taken from Wilkinson's translation. Like some others it discreetly left out sexual dreams. The next good translation was by R. L. Tafel [2]. This also left out sexual passages. The last careful translation, with many helpful historical notes, was made by Carl T. Odhner. He included the sexual dreams, but put them in Latin. So now three English translations exist [2, 3, 4]. The most recent English publication of this *Journal* was a reprint of the Wilkinson translation produced in a paperback edition by the Swedenborg Foundation in 1977 [4].

My interest in Swedenborg began with a series of religious and visionary experiences I had in the early 1960s. Before these experiences I found his writings rather uninteresting: after them I was fascinated. It was Alfred Acton's rather mistitled *An Introduction to the Word Explained* [26] that fired my interest in finding the *Journal of Dreams*. Acton led me to believe that it was possible to reconstruct how Swedenborg came to his extraordinary experiences. I spent three years trying to find a copy of the *Journal of Dreams* through used book stores, rare book dealers, and so forth. I remember my great excitement when a tattered old copy was sent to me in 1965 by the Academy Library of Bryn Athyn, Pennsylvania. I promptly photocopied the whole thing, the only way I could get a copy. This was the Odhner translation with sexual passages in Latin. At that time I knew a fine linguist who translated the Latin passages for me. I read the book with great interest. For the first time I could see the processes that led to Swedenborg's extraordinary experiences. The *Journal* deepened my understanding and appreciation of Swedenborg. Until the 1974 *Studia* version or the 1977 Swedenborg Foundation version it was exceedingly difficult to come by a copy.

As a scholar I am always aware I stand on the shoulders of others.

They are: Gustav E. Klemming & F. A. Dahlgren

James John Garth Wilkinson

Carl Theophilus Odhner

Alfred Acton

William Ross Woofenden

I'd also like to thank the two scholars who went over this manuscript and helped with their comments:

Reverend Donald Rose of the General Church of the New Jerusalem

Reverend George Dole of the General Convention of the New Jerusalem

Lastly my thanks to Emanuel Swedenborg, whose lonely spiritual struggles are chronicled here.

Wilson Van Dusen, Ph.D.

Ukiah, California 1985

Chapter 1

Introduction

If there is a prophet among you, I the Lord make myself known to him in a vision, I speak with him in a dream.

(Num. 12:6)

Dreams are a personal process that need to be understood in a personal way. For a long while I felt that Swedenborg's private *Journal of Dreams* was too raw a material for a general audience to use. When I learned that the Swedenborg Foundation intended to reprint this *Journal* I boldly proposed to do a commentary. But when it came right down to the task, I had misgivings that bear directly on the nature of dreams and how they can finally be understood and used.

Once you get used to the peculiar language of dreams they become a personal guidance system with a superior overview of the nature of one's own life. As a clinical psychologist, understanding my own dreams is a prerequisite for working on a client's dreams. Before I started on Swedenborg's dreams I required that I regain facility with my own dreams—I feel I have no right to play the expert with someone else's dreams unless I am able to understand my own. But there is a deeper reason for this self-imposed requirement. As you will see better later, dreams are a valuable guidance system. Should I be in error with Swedenborg's dreams, I would expect my personal guidance system to tell me so. I need my own dreams to monitor my understanding of his. This might surprise you. But when you are working on something, especially when it is close to your life concerns, your dreams will tell you how well you are doing. We will see several instances in which Swedenborg felt that his own dreams were commenting on the writing then concerning him.

C. G. Jung, the noted analytical psychologist, said dreams are objective, that is they come from a level more objective than one's subjective point of view. Here's an example: as I was finishing my Ph. D. dissertation, *Mind in Hyperspace [1]*, I felt I had made an immense contribution to science. After all, I had added the fifth, sixth, and seventh dimensions to real space. I remember quite well that my dreams said in effect, well it's pretty good, but definitely dull! This comment dampened my enthusiasm, but one learns to appreciate the fact that dreams come from a higher, more objective viewpoint. This is why I am watching my own guidance system while commenting on Swedenborg's dreams.

Why comment on Swedenborg's *Journal*? A great deal occurs in this *Journal*. It goes far beyond a dull listing of someone's peculiar fancies. It may be the oldest long series of dreams in existence; it is also the product of a great mind. And, most fortunate of all, it came just at the time that Swedenborg, the renowned scientist, was becoming Swedenborg the spirit seer. We will see the inner struggles and processes of a man coming into accord with the will of God. If I could ask for the dreams of any period in his life, this is precisely the period I would ask for.

But dreams are in a rather arcane language. If you haven't worked with your own dreams they easily seem to be a mishmash of elements into which one could read most anything. Swedenborg's heirs tore a few pages of dreams out of an earlier journal that presumably appeared scandalous to them. I warrant they had no experience with their own dreams. Some translators omitted certain sexual dreams altogether [2] or left them in Latin [3]. Others concluded that Swedenborg must be mad. I am quite sure these pundits weren't looking at the weird mishmash in their own dreams! We will be looking at all of the dreams available. Very simply I feel a commentary is needed to help the reader understand what is going on—this way, the untranslated dreams are turned into something of use to others.

Suppose this personal and private journal had not long ago fallen into public hands. If I were handed the original journal and asked if it should be made public now, for the first time, I'd agonize over the question. After all, if Swedenborg were alive there would be no question in my mind but that he'd have to okay publication, and my guess is he would not okay it, feeling that it was too much of him and too little of the spiritual world. With Swedenborg gone from the world my vote would be to suppress it until a competent commentary could be made. My reason—the *Journal* is too personal, too raw, and open to too many interpretations. I feel we have no right to peek into the corners of someone else's life without their permission. In the case of a person who has left this world, I would feel we have no right to publish *unless* the material is to be treated respectfully and made of some public use. In spite of the current trend of the media to exploit even the most distorted peeks into the private lives of famous people, I don't feel we have the right to peek even if it is printed and put before us. As a psychotherapist I've had to look closely at the personal details of many lives, but only when asked to do so, and for the purpose of helping the person. The therapist's intent is so different from the sensationalist's peek. So this, too avoiding sensationalist exploitation—was behind my offer to do a commentary. We will look at all the dreams and experiences and try to understand them. My intent is neither to build up nor to tear down Swedenborg, but only to learn as much as we can from this material. I cannot be Swedenborg's therapist, but

perhaps we can all learn something—it is this attempt to learn that gives us some right to look at such personal material.

What Is a Dream?

Dreams are a spontaneous and natural process in which the central life concerns of an individual are presented in a dramatic language of correspondences. Let me elaborate on this. *It is a spontaneous and natural process* because it occurs in everyone whether they have any interest in dreams or not. It appears to occur in animals too, though we can't ask them to confirm this. It begins in the womb and occurs throughout life. It must be natural, because it occurs without our bidding. Dreams are of the *central life concerns*. We have to penetrate their language to see that they carry a message of this importance.

Dreams are in a dramatic language of correspondences. The idea of correspondences comes from Swedenborg and indeed his dreams may well have been the beginning of his direct experience with this language. Swedenborg says our facial expressions represent our feelings within. When the expression accurately reflects the life within, it *corresponds* to it [5]. The idea of correspondences enabled Swedenborg to deal with different but corresponding levels of reality simultaneously. The dream images correspond to truths and qualities in the inner life. It is as though the source of dreams can only speak a dramatic language of things and events that represent its inner quality and nature. To me this says something very profound about the source of dreams. If I am mistaken in a relationship to another person, why can't dreams just say, "Van, you are wrong about so and so. He is finer than you realize?" Although occasionally there is speech in dreams, dreams are mostly composed of dramatic visual representations. The struggles of a dreamer even to understand these images says immediately that they are not from the dreamer's usual sphere of thought and language. There have been efforts to teach the dream process to speak plain English. They have been only partly successful. Whatever we are dealing with in dreams, its natural mode of thought is this dramatic language of correspondences dramatic because it is inclined to make statements by showing actual incidents involving us. It speaks in terms of dramatic events which correspond to elements in the inner life and the experience of the person.

Let me show you a short dream. I taught dream interpretation to a group of mental health workers. We had a social-scientist intern in the group. He presented a dream in which there was a hut full of food. In the upper story an animal was gnawing at something. I learned from prior work that the dreamer accidentally enacts a dream while telling it. By watching the dreamer's gestures while he is

telling it you can sometimes see some of the meaning. When the social scientist said "hut full of food" he held his hands out to just the width of his body. He was quite stout. So I held my hands out to the same width and said, "I wonder where there is a hut full of food this wide." He smiled and said, "Oh I see that. But what is this gnawing in the upper story?" I paraphrased the dream. Pointing to him I said, "In the upper story a gnawing is going on." It took just a few moments trying to get at the quality of gnawing for him to see that it corresponded to his constant worrying about things. He was reluctant to speak of his worries, but we didn't need that. He now knew the dream was an image of his life. The image was rather unflattering, as is often true of dreams. The dream said, in effect, you are like a primitive dwelling place (hut), you eat too much, and you worry all the time. Because the dream connected "hut full of food" and "gnawing in the upper story," one could suspect that his excess eating was related to his worrying. But this is speculation on our part—he would have to confirm it. At first the dream just seemed peculiar. "Why would I dream of a hut full of food?" he asked. Once he had connected it to his body he had the key to working out the other detail, the gnawing in the upper story.

Why does the Dream Maker speak this odd language of correspondence? We don't really know. My experience strongly suggests that this is the natural language of the Dream Maker. Perhaps one value of it is that it leaves the dreamer free. If this man's dream simply said you eat too much and worry too much, it would be a disturbing insult. Instead it presents a curious incident he can try to figure out or not, as he wishes. It seems to leave his will free. I also think the Dream Maker is in a position to know all the memories, experiences, hopes, and fears of the dreamer. It must be at the very center of the life.

I coined the term Dream Maker just to avoid disputes as to who or what fashions the dream. We know this much: dreaming is a universal process, occurring in all persons. It has its own language, which is highly symbolic or, even better described in Swedenborg's own terms, is a language of correspondences. Dreams are apparently fully aware of the most intimate details and memories of the individual's life. The Dream Maker chooses to comment on the life. The reader may need more experience to see that this commentary is from a more objective viewpoint than the dreamer's own personal view. In the above-mentioned dream incident, the man considered himself of average build. He looked fat to everyone around him and to the Dream Maker. The Dream Maker chooses to comment in its own language on the quality of the life. If I could put in a single phrase what the concern of the Dream Maker is, I would say definitely *the quality of the life*. When life-quality is not so good, it says so. Dreams also note the individual's deepest struggles and can, at times, help the person in the clearest way. But

throughout all this, this peculiar language, which we must struggle to penetrate, consistently set dreams apart from simply an extension of the ordinary conscious life of the person—that, and their loftier, more objective viewpoint. All this is my experience. It is not "science" since no strict measures were made and no manipulation of variables has been attempted. I would also like to say that, in general, those who have worked some while at the analysis of dreams are generally in accord with each other. The great differences between Freudians and other "isms" of dreams have largely disappeared. Small differences remain, but for the most part those with experience in dream interpretation are seeing things largely the same way regardless of their backgrounds! I'll leave the issue of what the Dream Maker is until after we have journeyed through Swedenborg's dreams. I delay addressing this central issue because the answer will begin to be apparent to you as you see Swedenborg struggling with the Dream Maker.

There has been a fairly recent discovery that has opened dreams to scientific study. It was found that when a person dreams there are rapid eye movements (REMI—when a person dreams, you can see their eyes move around under their eyelids as they look around in their dream. First it was confirmed that REM means dreaming. Sensors were put on the eyelids to detect movement. When wakened during REM the subject would report a dream. When wakened when there was no REM, there was no dream either. Once we had a physical correlate of dreaming then a number of other matters were relatively simple to research. As a result we now know that the average adult has eight dreams a night. Infants dream a great deal and there is a gradual falling off of dream frequency with age. Certain drugs suppress dreaming and others may stimulate it.

A striking discovery was made when persons were deprived of dreaming. They were allowed to sleep a normal amount of time but were awakened at the beginning of every REM. In this way they got a normal amount of sleep, but no dreams. It didn't take long for this practice to produce highly disturbed and even psychotic people, because they began dreaming even when awake. So it appears dreams are not only natural, but somehow necessary. This necessity is unrelated to any interpretation of or even awareness of the dream. The full implication of this is still unclear. It is my guess that dreams are a psychophysical necessity—that is, physically dreams are some sort of balancing or adjustment in the brain/mind itself. On a psychic level there is some sort of necessity to review and assess the life beyond the level of consciousness itself. It is as though it is necessary to come into contact with something higher in ourselves, even if we are not aware of it. Many are inclined to believe that consciousness is everything, but in dream study we come face to face with a process that goes on regardless of conscious cooperation! Those who say dreaming is merely neurons firing have surely not

looked at the intelligence reflected in the process, an intelligence that uses language and concepts which routinely transcend the individual's understanding.

Another key to understanding dreams is that there are dreams of different length or importance. There are little dreams of seeming little consequence. There are dreams of average importance. And there are *big* dreams.

For instance, almost any kind of discomfort, or even outside stimuli can stimulate a dream. A person might fall asleep with their head on one arm and dream that while driving, their car became caught and crushed under a heavy beam. When he awakens and gets his heavy head off his arm the beam is removed. This looks like a small dream. It has no major life elements. But of course there might be something in the kind of car, the beam and how he reacted while caught. Or perhaps there is something in the fact that the dream is backwards (head on arm or beam is represented by beam on the head!).

There are also big dreams. They feel big and important when you have them. Often they reflect major discoveries or even turning points in the life. We will see in Swedenborg's series many big dreams. I'll tell you one of mind.

Background—I was a doctoral student in a Catholic university because they had the quality of training I wanted. Yet I was not Catholic and indeed, though widely read in religion, I had not joined any religion.

The Dream—I was walking up a low hill. It was a time of celebration because there were poles all along the way with gay colored flags. It was bright and sunny. Suddenly I was stunned to see Christ, a jet black figure on a jet black Cross. The Cross was lower to the ground than all the crosses I had seen before and Christ was slumped over much more than any representation I had ever seen before. I knew beyond doubt this was Christ and this was Golgotha, the hill of crucifixion. A voice said, "He is well worth believing in."

Feeling and Associations—I was awakened with an awed, stunned feeling. I knew it meant it was time I commit myself openly to religion. I surprised me how much feeling I had in the dream for Christianity because I felt closer to Hinduism and Buddhism at that time. I felt I had seen the crucifixion. The dream had odd changes from the free gaiety of the sunny day of celebration, to the *black* crucifixion, to the comforting last statement. The black Cross and Christ indicated to me I had looked into something beyond ordinary human experience.

That is a big dream. It occurred 32 years ago and is still clear and powerful. I have met clients with big dreams. They are often carried around for years like a sacred treasure rarely shared. These people are often afraid to tell about them because

they fear others will fail to respect and understand the power they feel. They are easy to understand if you respect the feelings and inner wisdom of the dreamer.

A frequent question that arises when I speak of dreams in a group is, what does it mean when a person has a repetitive dream? The repetitive dream is a vital message repeated over and over. Even a little effort to understand it breaks the repetition. It is the simplest of all emotional problems to solve.

The Process of Finding the Meaning of a Dream

Just for a moment let us pretend that someone has presented me with a dream to work out. The person often tells the dream as though I should be able to whip out a brilliant interpretation in a moment. Actually I can't. I usually have not even a glimmer of what it means. But I know in that person are the experiences, the associations, the life on which their dream is based. My first task is to intensify the dream, to get the person back into it, living it. I have them tell the dream again, slowly. This time I watch them closely for signs that they are enacting the dream. I inquire about their feelings. I get feeling details, that is, I ask "What did it feel like when...?" I am trying to make the dream a living experience again. For a long dream I may simply pause and then say, "Where are you now in the dream?" They are in some part of a long dream. I want to start where they are. Often they will say, "I was doing so and so." It is this element which asks to come clear first. Sometimes I can ask directly, "How is that like your life?" and they relate immediately how they sense that part in their life. These connections are usually surprises to me. I don't have brilliant foresight of what they will find. *I have only a method to help them find what the dreams say to them.*

Oftentimes the dreamer can relate the things *they do* in the dream to what *they do in life*. It's all those other odd objects and people in their dream they don't understand. In these cases I try to get them to pretend they are the other object or person and tell the dream from that standpoint. If they dreamed about an encounter with a robber, I'll say, "Pretend now you are the robber and tell it from this viewpoint." Often they get clues as to what the robber is in them.

With this kind of work we can often find several connections between the dream and the person's life. It is not necessary to find all the connections if there isn't time. I sometimes suggest that if the dreamer will reflect a little on the dream's connections during the day, they will find the rest of the meanings—and they do.

I want to get across the basic nature of the process: the therapist usually has little or no notion what a dream means—instead he has methods for getting the meaning from the dreamer. This is so true that I finally decided that the only valid

interpretation of a dream was that which the dreamer himself or herself gives to it. Sometimes this can be disappointing. A client and I would work together some while and have what looked like several rich clues and understandings. Yet one could see them one by one disappearing from consciousness. If I finally asked, "Now what does the dream mean to you?" I'd get some simple statement that overlooked most of our discoveries. But this is to be expected. The dream language and conception transcend our understanding. People who have little experience working with this rich and transcending language are especially prone to lose it just after seeming to find it. Again, this says we are dealing with processes which transcend the slim little consciousness.

I want to add another caution. When I worked with a group of mental health professionals on dream interpretation, a particular kind of misinterpretation was common. After someone recounted a dream, often someone else would think he knew what it meant and would try to force the dreamer to accept his wonderful insight. It is easy to project our interpretation onto the dreamer. In fact I could present any dream and have everyone in the group interpret it and come out with a different interpretation for each interpreter. This has been done with myths too. Present a myth and have each person find their meaning for it. There would be some similarities in these interpretations but many differences. People who haven't ever worked with their own dreams often feel particularly expert with others' dreams! Just as an example, a woman who was considering suicide had a fantasy in which she climbed inside a snow bank. All of the other "experts" in the room thought this was suicidal. But when we looked at the woman's own feelings, this was a place for recovery away from people. She felt warm and cozy in there, that is, the snow made her feel how warm (alive) she was! For her it was a quiet, cozy retreat that shut everyone else out. Because of this positive value I encouraged her to return in fantasy to this retreat whenever she wanted. We had to find out what her dream meant to her to understand it.

In my experience strangers are particularly prone to tangle themselves in others sexual experiences, to project themselves into sexual dreams. sometimes left details of a sexual history out of medical records because the staff would eagerly read these details and they would not pay attention to any other part of a psychiatric history. So I just say, beware of projecting fantasies into someone else's life. Perhaps it was a good idea to leave out Swedenborg's sexual dreams in earlier generations, but now let us hope we can be a little wiser.

Perhaps now you can understand my major hesitation to comment on Swedenborg's dreams: I don't have Swedenborg to work with. That I would enjoy. I'm quite sure that our work together would discover a great deal more than I will

be able to see here. This situation would be nearly impossible except for several facts that make even the absent Swedenborg's dreams clearer. We have an abundance of his own associations. He often says what a dream reminds him of or means to him.

His associations and meanings are valuable clues I will be somewhat governed by these, for I really feel the dreamer is closer to the source and wisdom in a dream than I am!

There is another saving grace in interpreting this *Journal*: we have a relatively long series of dreams and experiences. We may miss on one, but we will eventually understand themes that recur. We will see patterns *in* a series which we might overlook if we had only one dream.

There is another help in this series. We have not only dreams but also other kinds of experiences reported by Swedenborg. They all issued from the same life and were other aspects of what was happening. Moreover we know a great deal of Swedenborg's history before and after this series. Some purists might think we should deal with dreams alone, but that would be foolish, for it is actually the whole life that concerns us. It is a real boon to see his dream struggles in relation to what he was to become.

Yet with all these saving graces I must respect the fact that I am working within the real limitation that Swedenborg is not here to affirm or deny. I am not permitted the relationship that enables dream elements to show their meaning. So I cannot be complete, or final, or reveal all that is here. Often you will notice that I am unsure, struggling with possible meanings. That is part of the situation. My role then is to try to throw more light on what is here than you might find on your own. But in a real sense, the only final word on the meanings here is Swedenborg's life itself and its effect on history.

Procedure

I will quote the J. J. G. Wilkinson translation as edited by William Woofenden [4]. In every instance I will look at the other two translations (2, 3] also. Where I feel another translation is closer to the feeling of a dream I will bring this out. The thread to understanding dreams is in feelings. People Swedenborg knew appeared in his dreams just as people we know appear in ours. Much of the comment on who so-and-so was will come from the work of these earlier translators. Sexual or not, no scrap of the original will be omitted.

Chapter 2

The Journal

Here Swedenborg's account begins: it is 1743 and he is fifty-five years old and traveling. As was his habit, he purchased a little notebook to record his observations. He had kept diaries before when he traveled, as far back as ten years earlier. This octavo pocket book ($6\frac{1}{2}$ inches by 4 inches) was bound in parchment with 104 pages. Its cover was made in such a way as to include a pocket in the front and rear. If you were going to travel and keep a diary, it would be quite suitable.

His entries will stand apart with my commentary following. The numbering system was added by C. T. Odhner.

[1] 1743, the 21st of July, I traveled from Stockholm, arrived on the 27th at Ystad, after passing through Talje, Nykoping, Norrkoping, Linkoping, Grenna, and Jonkoping. In Ystad I met the Countess de la Gardie, with her two daughters, and the two counts, Count Fersen, Major Landtishusen and Magister Klingenberg. On the 31st General Stenflycht arrived with his son, and Capt. Schachta.

Obviously Swedenborg first intended this little journal to be just a diary of his travels. The travel part is remarkably extroverted. That is, he pretty much just lists places he's visited and people he's met. Practically no feeling is shown, although it is a private journal in which he could have said anything. This travel part, with its listing of people and places, is in such marked contrast to the depth of feeling in the dream part that I have to conclude that he was not really engaged or involved. His life was on hold. His travels and meeting important people don't really gain his full involvement.

He traveled through Sweden, to the seaport of Ystad on the southern tip of Sweden where he could catch a ship. Historical research reveals more than Swedenborg does. The Countess de la Gardie was widowed two years before. She moved to Paris with her children in this same year, 1743. (Her deceased husband Count Magnus Julius de la Gardie was later reported by Swedenborg to have married the Empress of Russia in the spiritual world [8, #6027].) Count Fersen is Count Frederik Axel von Fersen, an eminent Swedish aristocrat and politician, who nine years later married a daughter of Countess de la Gardie.

Major Landtishusen was an eminent Swedish soldier and politician. Somewhere in this same year 1743, he went to Paris to enter the French army and take part in the War of the Austrian Succession. Five years later he was to marry a sister of Count von Fersen. General Stenflycht was a distinguished Swedish soldier who was commander-in-chief at Hamburg at this time. This was not a "nothing" group of people the details Odhner unearthed would be enough to fire up the imagination of a novelist, but Swedenborg just lists the places and people.

[2] The wind was against us, and we did not sail till the 5th of August; I was in company with General Stenflycht. On the 6th we reached Stralsund, and early on the 7th entered the town. The countess and the general continued their journey the same day.

[3] In Stralsund I again visited the fortress from Badenthore, to Francken, Stripseer and Kniperthore, and the house where King Charles XII lodged, the Mejerfeldz palace; the churches of St. Nicholas; of St. James, which was laid in ruins during the siege; and of St. Mary. I paid a visit to Colonel and Commandant Swerjn, Superintendent Loper, and Post-director Crivits. In St. Nicholas Church a timepiece is shown which was struck by lightning in 1670, 1683, and 1688, just as the hand pointed to 6:00. I afterwards visited some new fortifications outside Kniperthore. I met Carl Jesper Benzelius. Visited the waterworks that supply the town: they consist of two sets of pipes.

He spent some days probably waiting on board the ship for wind. He finally got to Stralsund, a seaport on the northern coast of Germany—still we get no feelings—he continues listing people and places. The oddity of a church clock struck by lightning three times as it pointed to 6 o'clock gets some notice. Today we would suspect that somehow there was better grounding for lightning when the hands were straight up and down. Also the waterworks gets some attention. Odhner's translation says the waterworks had two Archimedean screws rather than just two pipes. Archimedean screws were invented by the ancient Greek Archimedes. They consist of a rotating spiral channel capable of lifting water. This is a precursor to the pump. I'm not surprised Swedenborg is an engineer, as suggested by the fact that the clock and waterworks caught his attention more than anything else.

Swedenborg merely notes that he met Carl Jesper Benzelius. Benzelius was the second son of Eric Benzelius and Swedenborg's older sister, Anna. He was

very friendly to Swedenborg and later became a bishop and corresponded with early followers of Swedenborg in Sweden.

[4] The 9th of August, travelled from Stralsund through Damgarten: through the Mecklenburg territory past Rimnits, to Rostock, where I visited eight churches, five large and three small, a cloister for ladies, eight in number, who however are not under rules of restraint.

[5] From there I journeyed to Wismar, where there are six churches, the best are those of St. Mary and St. George. Thence on the 11th; and on the way visited Gad-ehuch, the scene of the battle between the Swedes and Danes; afterwards to Ratzeburg; which is surrounded by swamp, over which a long bridge leads into the town.

In #4 we again have a list. Apparently he visited churches, like most tourists, just as prominent sights. They get an even more perfunctory listing than the battlegrounds as so many big ones and so many little ones. But there is a human note, for he writes that the cloistered women were not in restraint. Odhner's translation "they were in freedom" is even clearer. Here is just a hint that churches get an even more perfunctory listing than people and places except in their human function.

In #5 a place of battle is noted. It is unclear whether the battle was mentioned because it was the only importance of the place, or whether he was interested in battles. Swedenborg had first-hand experience with Charles XI's militarism and its disastrous consequences for Sweden. Much of his legislative work involved post-war recovery measures. Swedenborg the engineer noted the long bridge that solved the problem of the swamp.

[6] On the 12th came to Hamburg, and took up my quarters in the Keisershof. The Countess de la Gardie was staying in the same hotel. Met Baron Hamilton, Reuterholm, Trivaldt, König, Assessor Awerman: was presented to Prince Augustus, his royal highness' brother, who talked Swedish: afterwards was presented by the Grand Marshal Lesch to his Royal Highness Adolph Fredrich; delivered the manuscripts I had with me, and which are for the press, and at the same time showed the reviews of the former works.

Baron Carl. Frederick Hamilton was a marshal of the court of Adolph Fredrich, the Crown Prince-Elect of Sweden. Baron Reuterholm was a Swedish politician, royal chamberlain and a senator. Samuel Triewald was a Swedish scientist and writer. Prince Augustus was a younger brother of the Crown Prince. So Swedenborg met Crown Prince Adolph Fredrich who had just been elected to this position three weeks prior, and who was destined to become the King of Sweden. There is no doubt but that Swedenborg kept good company. There is a human note. He showed the Crown Prince his manuscript for *The Animal Kingdom* [6] and proudly showed the reviews for the *Economy of the Animal Kingdom* [7]. Here we have a clue as to what he talked about, namely his scientific works. We have no sense that he was impressed with all these important people until we come to a Crown Prince. Swedenborg was later to indicate some concern over his pride in his own accomplishments. We don't know whether the Crown Prince inquired after Swedenborg's writings or whether Swedenborg "bent his ear." In any event he just happened to have with him the manuscript of one book and the reviews of the other! Swedenborg was a well-known scientist and it would not be surprising if the Crown Prince inquired as to what one of his more productive subjects was up to. The matter of his pride in his accomplishments is to become a central problem in later dreams.

[7] The 17th, travelled from Hamburg, over the river to Buxtehude, where, for the space of a mile I saw the prettiest country I had seen in Germany; the route lay through a continuous garden of apples, pears, plums, walnuts, chestnut trees, limes and elms.

We've been searching out what engaged Swedenborg and what didn't. This simple entry is particularly warm. Somehow the natural beauty and productiveness of the countryside engaged him. The idea of a garden will turn up later in his dreams. Swedenborg was also a gardener, one who enjoyed planting things and seeing them grow.

[8] The 18th, to Bremen, with its fine ramparts and suburbs; the best of these is Nystadt; by the bridge leading thither, there are no less than eleven water mills, one by the side of the other. Visited the town house in the market place, and also the great Rolan [belfry], which is the sign of a free town: afterwards went to St. Nicholas and the cathedral churches; was also in the hospital where there are several statues.

A rampart is a mound of earth raised as a fortification around a place usually capped with a defensive stone wall. It is perhaps the engineer in him who notices the "fine ramparts...." and the "no less than eleven water mills." Even if we didn't already know it, these hints would lead us to believe that he was an engineer—in fact, Swedenborg was considered one of Sweden's more productive Assessors of Mines. He had a feeling for structures, for what men can do to usefully enhance their environment. There is a second note of freedom: "the great Bolan (belfry), which is a sign of a free town." But again churches and, here, statues get short shrift.

[9] 20th, from Bremen to Leer, through Oldenburg, which is a country belonging to the King of Denmark; fine fortifications, with plenty of water about them; went also through Neuskants: at Leer there is a fort which is called Leerort, which is in the possession of Holland. Thence to Groningen, which is a large town, under the Prince of Orange. At Leewarden I saw his palace, as well as his mother's; the latter is called the Princess' Palace; visited also the hotel de vile, and other places. I came here by Treckscheut [passenger boats on the Dutch canals drawn by horses. Translator].

Again he saw, as an engineer would, "fine fortifications, with plenty of water about them...." Palaces get rather brief notice. The *hotel de ville* would be better translated as a town hall.

[10] From Groningen there is a choice of two routes, namely, to Harlingen, and to Lemmer; to the former, the mode of conveyance is by Treckscheut; to the latter, by coach. I chose the way to Harlingen through Leewarden. From Harlingen, which is a large town . .

[the continuation is missing. It is impossible to decide whether it was ever written, or not, for the word stad (town) concludes the sixth page, and then came several blank leaves; yet it is probable that some leaves (4?) have been torn out. On the shreds that remain of two that have been cut out, there are large numeral figures written in an unpracticed hand, perhaps a child's. Editor.]

He preferred the route by canal boat over the route by carriage. He had probably been in carriages hundreds of times, but rarely had the more peaceful and picturesque ride by canal boat. We will never know for sure why four pages were torn out with signs of a child's hand practicing numbers. My guess is that he may have met and talked with a child. He happened to have the *Journal* with him and gave a brief lesson in penmanship which he later tore out. A number of incidents in the *Documents* [2] suggest that he could be quite charming with children, apparently enjoying their company. The remaining journey would have taken little journal space because he just had the short journey from Harlingen to the Hague. It is quite possible he put aside this travel diary because he finished his travels at that time. The remaining brief part with the child's writing would then have been torn out.

- [11] 1. *Dreamed of my youth and the Gustavian family.*
2. *In Venice, of the beautiful palace.*
3. *In Sweden, of the white expanse of heaven.*
4. *In Leipsic, of one that lay in boiling water.*
5. *Of one that tumbled with a chain down into the deep.*
6. *Of the king that gave away so precious a thing in a peasant's cabin.*
7. *Of the man servant that wished me to go away on my travels.*

Here, suddenly, it is the *Journal of Dreams*. Before I get into it I'd like to review the hints we have from the travel diary.

1. He tends simply to list what to us would be impressive people and places. The only exception is a potential King. He gives even briefer notice to churches and statues.
2. As an engineer he seems impressed by structures made by man to serve human uses: bridges, fortifications, water mills. Palaces and churches are structures serving human uses, but they are more decorative, having to do with human prestige.
3. The theme of freedom has turned up twice.
4. Natural beauty and productiveness engage him.

I am guessing, using these few, simple fragments, that he is not caught up in the role of a tourist, nor is he particularly impressed by people's status. Kings

or potential kings, we'll see, are a special case. He is engaged by natural beauty, growing things, and by useful, practical manmade structures.

These dream fragments can't really be interpreted. There is too little detail. Swedenborg at first tends to just list dreams as he did people, places, and churches! The first of the Gustavian family is of the royal dynasty of Sweden, founded by Gustavus Wasa. Instead of a strict interpretation it is entirely appropriate just to try to enter the scenes of the drama that is beginning to unfold. That is, we can begin to feel and come into contact with a drama we cannot yet detail and explain. A key to doing this is to realize that these fragments issue forth from the interior of Swedenborg's life. I will restate these fragments in a dramatic paraphrase, as if Swedenborg were speaking.

- 1. My youth and the ruling family of Sweden. There is some connection between Swedenborg as a youth and the idea of a ruler. We know Swedenborg's family became ennobled when he was a boy, but my feeling is that the dream is alluding to something more fundamental.*
- 2. I dream of a beautiful palace in Venice.*
- 3. I dream of Sweden, of the white expanse of heaven. We will assume these were dreamed all on one night and hence are internally connected. Put together youth, ruler, foreign palace, and the expanse of heaven. We can get a feeling, but nothing we can spell out yet.*
- 4. I dream of Leipsic, of one that lay in boiling water. This is in sharp contrast to the beautiful palace, heaven and ruler above. The dream uses this language of "one" in boiling water. It has something to do with Swedenborg (the image came out of him) but it is not conscious. So he dreams of "someone." To lie in boiling water suggests no struggle. To be in boiling ["hot"] water is a common image for being in deep trouble. If we could divine Swedenborg's associations with Leipsic we would know better what kind of "hot" water he's in.*
- 5. I dream of one that tumbled with a chain into the deep. The feeling is not too different from #4 above. Someone is about to drown, held down by heavy chains. It has to be Swedenborg, but not consciously, because here it is "someone."*

6. I dream of the king that gave away so precious a thing in a peasant's cabin. A dwelling place like a house or cabin is a common self-image. I would expect a person who dreams of himself as a peasant's cabin to be unassuming, feels he is not much. We also have the king image again. This unassuming fellow receives something precious from the king.

These all issued from Swedenborg and are probably related. Let's put them together and see if we can get a feeling for what is going on. Something in his youth is connected with beauty, ruling, and heaven. But someone (himself) is now in boiling water and drowning. Then the king comes and gives something precious to this mere peasant. On his own he's in deep trouble. But in relation to the king he's well off. In this murky series of vignettes you've now seen the essence of the whole *Journal of Dreams!*

I deliberately want to leave this at the feeling level. For now we only have very naked fragments with none of Swedenborg's associations. But more than that, I want to convey the personal and dramatic quality of this language "of the life."

What about point number seven—"Of the man servant that wished me to go away on my travels."? Swedenborg didn't seem to be very emotionally involved in his travels, so my guess is that this is speaking of *travel* as journeying in this inner realm. My guess is that this servant (one who helps) is a wise figure (part of his own deeper wisdom) suggesting it would be well if he continue this inward traveling.

So far Swedenborg seems distant from his own dreams, which are merely listed like the rest of the people, places, and churches. "Someone" is in boiling water and drowning but Swedenborg is not yet caught up in the process until

[12] 8. Of my delights during the nights. Wondered at myself for having nothing left to do for my own honor, so that I was even touched. Also at not being at all inclined towards the sex, as I had previously been all my life.

9. How I was in waking trances nearly the whole time.

This is not a dream: it is direct experience and insight. He is engaged.

He's alive and noticing changes in himself and he's only begun to look at dreams! Odhner's translation seems much clearer.

#8 Of my joys at night.

I wondered at myself that there remained nothing of the desire to work for my own glory – That I was not inclined towards the sex as I had been all my days.

How I was in wakeful ecstasies almost the whole time.

I wonder if the dream of the king giving something precious in a peasant's hut wasn't simply precognitive and that he now experiences the gift. He has joys at night. He hadn't said much about it but he was concerned with his own pride regarding his notable scientific work. He is relieved and touched to find this pride is gone. Also his sexual desires have left him. We know almost nothing of Swedenborg's sexual history, apparently he was quite circumspect in his relations with women. He is clearly heterosexual in his inclinations. I'm inclined to take this statement at face value. He had been aware of sexual desire for years. My guess is that he had struggled with this a long while. Sexual desire is a much greater problem when one struggles against it, than it is if one simply gives in and enjoys it! He is relieved when this struggle is past. My guess is that there is some inner connection between these pride and sexual desire are both past in one night. He feels more selfless.

The wakeful ecstasies or trances require comment. As a youth Swedenborg had developed an approach to intense concentration and meditation that bordered on trance. It was associated with prayer, but was also used to focus in on a subject to the exclusion of all else. He felt that during these times his breathing greatly slowed and may have stopped, because as he snapped out of it he would suddenly be aware of taking a deep breath. He had stumbled on *pranayana*, breath control, a method used by yogis for centuries. The Hindu literature was unavailable to him, so he had to have discovered *pranayana* on his own. It is a way of focusing in on a central concern and then going to meet and experience the forces within and whatever emerges around this single focus and concern. It is trance-like because one suspends all voluntary activity (even breathing) and watches what emerges. Yet one is in control and can call oneself out of it at any time. In this state he waited to see what would emerge before calling himself out. *To my mind this is the single most important, unusual thing that Swedenborg did; it led to an immense flowering of inner experience.* This is the waking trance he was in nearly the whole night. It is a

very intense, reflective time on the borderline of sleep, completely open to and able to notice inner processes; it is an excellent time to learn and change; it is the epitome of inner exploration and learning. We'll use the term "trance" for this state, but synonyms would be meditation, or intense concentration. It is the same state in which he later explored heaven and hell before these became available to his normal waking experience.

The intensity of the *Journal* at this point is in marked contrast to the earlier travel journal. Here is what fully involves his life and his interest—inner exploration.

[13] 10. How I set myself against the spirit.

And how I then favored it, but found afterwards that it was madness, devoid of all life and connection.

And that thus a quantity of what I have written must be of the same kind; because I had not at all resisted the power of the spirit to that degree; inasmuch as the faults are all my own, but the truths are not mine.

Indeed I sometimes fell into impatience and into thoughts [doubts], and would fain have given way to insolent demand whenever the matter did not go so easily as I wished, as I did nothing for my own sake: but I was a long way from finding out my own unworthiness, or being grateful for mercies.

From #12 above we might think all is well. But this was just a stage in a more complex drama. We don't know precisely what he means by "I set myself against the spirit." He is addressing these spontaneous processes as the spirit. Things appear that he knows are not his creation. My guess is that he immediately tried to use this process, to make demands on it: "Show me this or that." This is an early mistake most people would make, but the process is so autonomous that it cannot be dictated to. Then his dream goes into a more subtle approach. He goes along with it, appearing to favor it. But this amazing process reflects the most subtle inner attitude. What he was shown suggested to him "madness, devoid of all life and connection." Unfortunately we are not given details. My guess is that he wanted from the spirit something that would help him in the book he was writing in anatomy [6] because the next line is "and that thus a quantity of what I have written must be of the same kind." If you importune the Dream Maker about your favorite project, you are likely to get the Dream Maker's real opinion of the project. Apparently the Dream Maker didn't think much of it. Actually there is a marked difference in quality between his scientific works written at the same time as this *Journal* and the

theological writings that appeared after the *Journal* experiences. The scientific works seem overly intellectual, dry, rigid, and devoid of life. The works written after the *Journal* are rich, deep, full of feeling and life. The difference is so marked it is almost as though two different authors were involved.

My guess is that he was beginning to sense that he was dealing with a power greater than himself within. His first ploy was to say in effect, not for myself but for the world, show me the truth of such-and-such. Indeed the next lines express this. "Indeed I sometimes fell into impatience and into thoughts (doubts), and would fain have given way to insolent demand whenever the matter did not go so easily as I wished." He had an excuse for the demand: "as I did nothing for my own sake." Yet he was dealing with a process so wise it would *know* whether or not it was for his own sake. So instead it showed him to be unworthy. "But I was a long way from finding out my own unworthiness, or being grateful for mercies." This is pure insight, not mere mouthings. He has done what most would do when they run into a process of great wisdom, ask it for favors "not for me" only to find out this process shows him his unworthiness.

Look at the process from the viewpoint of the objective Dream Maker. If the petition is unworthy, educate the petitioner. If all his great writings are something of vanity, let him know that too. To continue to deal with such a process you have to love the truth more than your own reputation, hopes, and fears.

[14] 11. How I found, after I arrived at The Hague, that my interest, and self-love in my work, had passed away; at which I myself wondered.

How the inclination to the other sex so suddenly ceased which had been my strongest passion.

How I had, during the whole time, the best sleep at nights, which was more than kind.

How my trances were, before and after sleep.

My clear thoughts about things.

Dream #14 seems partially a repeat of #12 on the matter of loss of self-interest, or sexual desire, and his surprise at his trances. I don't know precisely why the repetition. Did he forget he had already set this down? Or is he so surprised that he sets it down again? Either way he has repeated himself as though the process in him wanted to get this down. Whatever its meaning, it underlines how surprised and pleased he is to be past concern for self-love in his work. This suggests again he is a very rapid learner for this was the content

of #13 in which he pressured the spirit for help in his scientific work only to find his life work judged to be unworthy.

By now he is sleeping deeply, probably feeling unusually refreshed upon awakening. His inner perception is lively before and after sleep. It is possible his trances before and after sleep are what is now called the *hypnogogic state*. A few words on this might be of help to the reader who is unacquainted with it: if one lingers in the state between sleep and waking one can focus on a thought or experience and suddenly have very clear visual imagery and sometimes hear voices. It is a delicate phenomenon. If you try to grab the image or to awaken too much the phenomenon vanishes. If one is reflecting on a problem, it can suddenly be seen in a new light and solved. So I'm not surprised that his last line is "My clear thoughts about things." He is now very awake inwardly and rapidly learning from the autonomous processes.

[15] How I set myself against the power of the Holy Spirit, what happened thereupon; how I saw hideous spectres, without life horribly shrouded and moving in their shrouds; together with a beast that attacked me, but not the child.

Unfortunately he has only given us a summary of what happened. I said above that the effort to grab or control the inner autonomous processes usually makes them vanish in an instant. Here the inner process shows him the horrors a person thereby creates. It is a great gift to be shown this. It is far more personally educational than had the horrors simply vanished. "Hideous spectres, without life horribly shrouded and moving in their shrouds...." Try to imagine this process. You are trying to remain in control. Suddenly you see an image that *corresponds* to what is happening. You are seeing a hideous thing that looks alive but isn't, like a corpse suddenly sitting up and appearing to talk. Precisely how does the effort to control spiritually correspond to this? Those who have read Swedenborg's later work, *Heaven and Hell*, should realize immediately. The idea that he can rule and control in this realm creates a monster that looks alive but is dead. He will later come to the idea that God rules all. Here we see an early lesson on how to create hell. We can play these games with each other. I can feel I am wiser than you and try to control you. But if I do this with a process wiser than me, and I am very fortunate, the process will show me the dead moving monsters I have created. It is a very sharp demonstration of what life is. Life lives through us. It is only an appearance that in an ultimate sense we rule. Millions have fallen into madness this way. They never *give* up trying to control and the hideous

monsters then come endlessly. "A beast that attacked me" has to be part of the same process. Remember this, for the beast attacks several times in this series. The beast is this same hellishness coming to beset him. "But not the child." If Swedenborg is under attack what child is spared? It is the innocent child-like side of him that is spared because it does not set itself against the spirit. Only the very brilliant part of Swedenborg would foolishly try to do that.

[16] It seemed I lay on a mountain with a gulf under it: there were knolls upon it; I lay there and tried to help myself up, holding by a knoll, without foothold; a gulf was below. It signifies that I myself wish to help myself from the abyss of hell, which is not possible to be done.

I agree with Swedenborg's interpretation. He has just been through the kind of struggle that creates hell. Now he *lies* on a mountain, that is, he's more passive. But he hasn't given up yet. "I tried to help myself up" but there is little to hold onto, little foothold. There is an abyss or gulf of hell beneath him. It signifies that he wishes to help himself from the abyss of hell, but he can't. What mountain is this? It is big, isn't it, this mountain that he lies on, this lesson he is learning. And the mountain isn't just one rise, but it has knolls or little hills, as this problem he "lies" on has a number of little hills, or sublessons.

I am very impressed that apparently after a relatively brief acquaintance with dreams he is reading them this well two centuries before our present abundance of dream studies.

[17] How a woman laid down by my side, just as was waking. I wished to know who it was. She spoke slowly; said that she was pure, but that I smelled ill. It was my guardian angel, as I believe, for then began the temptation.

It would be easy to project sex into this, but other than the unspecified temptation, there is no clear indication of sex. Our first task is to figure out what the woman is. We know she was made out of the substance of his life, as are all dreams. You recall Swedenborg was lying down in the last dream and in this one, so whatever she is, she is related to his being in a passive state. Moreover, he is just waking, just becoming conscious, as she lies down. So she is related to his just becoming conscious. It appears she is from the more objective dream-realm I referred to earlier because she is pure, while she finds Swedenborg smells ill. Odnher says he smells bad, which sounds more accurate. He awakes to a feminine side to himself that is pure and superior to

him. "She spoke in a low voice" probably would have some associative meaning to Swedenborg that would further suggest who she is. I wonder if speaking in a low voice wouldn't go along with the fact that she is internal. A loud voice would suggest someone external. Swedenborg wonders who she is and then suspects she is a guardian angel—I agree with his general idea. I suspect Swedenborg has met his higher side in his inner life. She is by his side, is pure, and speaking quietly with her inner voice, rates him down. A temptation follows. He hasn't specified what kind. We could think sexual, although one doesn't normally attempt sexual relations with a guardian angel. We don't know, but I would suspect the temptation would somehow be another reflection of the struggles in dreams #13 to #15, that is, a struggle between his wanting to know and to control, and her being of another nature that won't permit this. I prefer to leave what she is open and unclear, as is appropriate because Swedenborg is just awakening and isn't clear himself. We will meet her again several times in his dream world.

1744. March 24-25.

[18] 1. Stood behind a machine, that was set in motion by a wheel; the spokes entangled me more and more and carried me up so that it was impossible to escape; wakened. Signifies either that I ought to be kept more strictly; or perhaps it referred to the lungs of the fetus in the womb, about which I was writing immediately afterwards, [or] both.

For the first time Swedenborg begins to date his dreams and we can tell how many occur in a single night. Probably those that occur in a single night are different statements around a central theme. On this night he records five dreams. This tells me that his inner experience is unusually lively. Few people would be able to record two or three dreams in a single night.

I prefer Odhner's translation. It says, "I was standing by a machine." Earlier he was beside a woman, now he is standing by a machine. The implication for this mining engineer who designed machinery is that he could look at the machine, and study its workings. But no, not in the dream world. This is no ordinary machine. The spokes entangle him more and more and he is carried up. I hope you are beginning to get a feel for this dramatic language of correspondences.

Suppose we put aside this dream for a moment, and just ask what is he becoming entangled in? It is the world of inner imagery and experience. We are a long way now from the cool tourist who could list the sights he saw. He wanted to escape, but no, he is entangled and carried *up*, not down. Regardless of the specific meaning, it feels as though he is entangled and

involved more than he expected and is being carried *up* by something greater than himself. His first instinct is to try to get out of this, but he can't. I prefer Odhner's "It signifies either that I need to be kept in the dilemma...." this sounds better than Wilkinson's "I ought to be kept more strictly." He is caught in a dilemma. His instinct is to try to get out. But he is caught in something that seems mechanical, that entangles him and carries him up. Though he instinctively struggles against this force in the dream, when awake he takes a wiser view of the situation. I agree that he needs to be kept in the dilemma longer. What dilemma? It shows in the dream. He only intended just to stand beside this big thing turning in him and observe it and write it down. But instead he is entangled and carried up against his will. It is more involving than he expected, and it sweeps him along against his will. He can't be both the detached scientist and also get involved and carried up.

I hope you sense, too, that though the dreams seem to shift subject matter, they really don't. They are like varied snapshots of a single drama. To have interpreted #17 as primarily sexual would have made it not fit the context. I deliberately stay close to the dream imagery and even the translator's words because they are the feeling key to what the imagery corresponds to.

Swedenborg also guesses this dream may be related to the lungs of the fetus in the womb. He was writing the *Animal Kingdom* (Vol. 1 #272). We don't know the associative links that suggested this, perhaps the shape of the wheel and its spokes. In any event it is *possible* that the dream has two meanings, fetal lungs and that he should be kept in the dilemma. A single dream can have a whole hierarchy of meanings. Yet here I suspect that he has made a mistake. He thinks his work on anatomy is something important and that dreams might help him in this. Yet in #13 he seems to feel the dream process doesn't think much of his anatomical work. Concern with fetal lungs doesn't fit the unfolding drama unless it is taken as some aspect of Swedenborg's own fetal-like development.

[19] 2. Was in a garden which had many divisions; pretty; of these I wished to possess one for myself; but looked about to see if there was any way to get out. It appeared to me that I saw one, and thought of another. There was a person who picked away a number of invisible creeping things, and killed them; he said they were bugs, which someone had dropped there and thrown in, and which infested the people there. I did not see them, but saw another little creeping thing which I dropped on a white linen cloth

beside a woman. It was the uncleanness which ought to be rooted out from me.

We are in Swedenborg's inner life. What then is this garden? This one is lovely, with many flower-beds. It is a place of growth and beauty. Yet Swedenborg wants one plot for himself. Apparently none of this is his yet. In fact, just after noticing which one he wanted, he wanted to get out. This echoes trying to get off the mountain over the abyss (#16) and off the machine carrying him up (#19). He saw one way out and thought of another. My guess is that he has lately thought of how to escape this verdant process within. The feeling is bad. A lovely garden, but how to escape. This is amplified by someone picking away at invisible creeping things and killing them. An unknown "someone" had dropped and thrown in the vermin, thereby infesting the garden and the *persons* there. This someone has to be Swedenborg. The garden, vermin, the people there, and the "someone" are all part of him. Swedenborg isn't particularly aware of having contaminated this place of growth within so "someone" did it. To amplify that Swedenborg *is* involved he saw and picked up a creeping thing which he dropped on a white linen cloth beside a woman. There is a contrast of a creeping thing on a white linen cloth, like the contrast between good and evil. He puts this little piece of contamination *beside* the woman. We have the double contrast of bug on white linen and bug dropped beside the woman (see #17). I have to agree with Swedenborg "It was the uncleanness which ought to be rooted out of me." But we don't know from this what the uncleanness is except that it contrasts with the purity of the cloth and the woman, and it contaminates this lovely place where things grow. That he wanted to possess some part of the garden for himself echoes #13. He wants to possess and control but none of this verdancy is his yet. How could it be? He doesn't enjoy its beauty. The first thing he thinks of is how to escape. I don't wish to seem critical. Our first instinct is always to escape, not to face and battle with these forces within.

[20] 3. Descended a great staircase, which ended in a ladder; freely and boldly; below there was a hole, which led down into a great abyss. It was difficult to reach the other side without falling into the hole. There were on the other side persons to whom I reached my hand, to help me over, wakened. Signifies the danger I am in of falling into hell, if I do not get help.

This dream sounds like #16 where he is on a mountain over a great abyss. There seems to be an advancement here. Before he just tried to escape. Now he walks freely and boldly down a staircase and a ladder. One would think the

change from staircase to ladder is towards feeling less secure. Another change is that there are persons there to help him over the abyss, and he reaches out for help. I am very impressed with the speed with which Swedenborg grasps what is going on and changes. An ordinary person might take several months between dream #16 and #20. I agree with his insight, that it "signifies the danger I am in of falling into hell, if I do not get help." The abyss or hole one could fall into is a fitting image of hell. But what precise kind of hell is he in danger of? This is not entirely clear yet, but I suspect that the fact that he needs help is a big clue. He lived alone, a very self-sufficient and successful person. Part of the great change that is coming is that he reaches out for help. This is quite different from the man who was going it alone in #16.

[21] 4. Spoke with our successor in Sweden (who was turned into a woman) freely and familiarly; afterwards with Carl Broman, bidding him beware of him; he answered something.

Spoke with Erland Broman, and told him I was here again. Do not at all know what it means, unless something of the following.

His successor in Sweden was Adolph Fredrik. Nothing is known of him. Carl Broman (1703-1784) was Master of Ceremonies at the Swedish Court, governor of Elfsborg in 1749, and governor of Stockholm in 1751. Swedenborg had invested 10,000 dalers with him.

I prefer Odhner's translation, "I spoke long and familiarly with our Successor in Sweden, who changed into a woman." I can't be sure of the meaning but a successor is the one who replaces oneself, in dream language an alter ego. "Changed into a woman" suggests the earlier references to Swedenborg's higher aspect as a woman. So translated, #21 reads as the one who replaces me and becomes spiritual.

Though we know who Erland Broman was, this part of the dream is too unclear to comment on. Erland Broman was the younger brother of Carl Broman. Swedenborg later identified him in the *Spiritual Diary* [8, #5492-95] with luxury, riches, and pride. Perhaps there may be a warning here against love of luxury, riches, and pride.

[22] 5. Came into a magnificent room and spoke with a lady who was a court attendant; she wished to tell me something; then the queen entered, and went through into another apartment. It seemed to me it was the same that had represented our successor. I went out, for I was very meanly dressed, having just come off a journey; a long old overcoat without hat or

wig. I wondered that she deigned to come after me. She said that a person had given to his mistress all the jewels; but he got them back in this manner; it was told to her that he had not given the best; then she threw the jewels away.

[23] She asked me to come in again; but I excused myself on the ground of being so shabbily dressed, and having no wig: I must first go home. She said it was of no consequence. It means that I should then write and begin the epilogue to the second part, to which I wished to put a prologue, but it is not needed. I did accordingly. What she related about the jewels means truths, which are revealed to a man, but are withdrawn again; for she was angry because she did not get all. I afterwards saw the jewels in hands, and a great ruby in the middle of them.

Let me paraphrase the dream. This is a way to get at its spiritual or feeling essence without getting lost in details. Think of this as what is happening inside the core of Swedenborg's life. "I found myself in a royal place, but I went out because I was not worthy. To my surprise the royal lady came to me anyway. She told me of an incident in which a man gave jewels to his mistress but then got them back when he said he had not given all. I end with the jewels in my hands." Now tie together in your mind "I am not worthy" and "the royal lady comes to me anyway." They are related in the dream. Then tie together "I am not worthy" and ending up with the jewels in hand. The part that puzzles you is likely to be the subplot. So let's look at that. We have already begun to establish that Swedenborg's higher aspect appears as a woman. Why this is so will gradually come clearer in the course of the *Journal*. The queen to whom he shows great deference is clearly the higher aspect. But what about the man, his mistress and the jewels? Remember the queen came to him to tell of this. The story comes from his higher, more spiritual aspect. Paraphrasing the story, a man gave jewels to a woman and got them back by making her angry, saying he had not given his all. His higher spiritual aspect, dealing with the core of his life, tells him this. What man? It has to be Swedenborg, only he is not very conscious of this, so it appears in the dream as a story about someone else. If Swedenborg were here I would say, "In what respect have you not given your all?" I think he would be able to elaborate this in depth and he would begin to see he is the man. It says all is not well between Swedenborg and his higher spiritual aspect because he has not given his all. Why then does the dream end with the jewels in his hands? He is allowed to look at them and feel them

because they are potentially his, so this "story" about jewels was more real than he suspected.

The whole dream translated is saying: "I am in a high and spiritual place. I feel unworthy." But the higher aspect says that doesn't matter. She tells him of a man (himself) who gave something to his spiritual side but got it back by revealing that he had not given his all. What Swedenborg is most conscious of is that he feels unworthy to approach the spiritual. What is less conscious (and hence a story about someone else) is that he has not given his all. Witness his attempting to flee in dreams #16 and #18. At least in part he is unworthy because he has not given his all.

Swedenborg again relates this to what he is currently writing. He may or may not be right about this, but even if right this would be its lesser meaning. Again I say dreams are quite capable of dealing with several levels of realities at once. It would not fit with the whole drama unfolding here for dreams to fuss over whether he should do a prologue to a work or not. Symbolically he might be right. The dreams gave him this big spiritual message. He is asking if he needs to do a preface or not. Answer: no, you are already beyond it! He seems to have the right tenor of the message but missed what "book" is really being written!

[March] 25-26

[24] It seemed I took a key, went in, was examined by the door keeper as to what keys I had; showed them all; also as to whether I should have two. But it seemed that Hesselius had another. I was taken into custody, and watched. Many people came to me in vehicles. It seemed to me that I had done nothing wrong. Yet it came to mind that it might look suspicious if it was asked how it happened that I had taken the key. Wakened. Many significations: as, that I had taken the key to anatomy; the other, that Hesselius had, was the key to medicine. Also that the key to the lungs is the pulmonary artery, which is thus the key to all the motion of the body, or it may be interpreted spiritually.

Dr. John Hesselius (1687-1752) was an eminent physician and botanist and was Swedenborg's cousin. He accompanied him on a journey to Holland in 1721. Let us first look at Swedenborg's interpretation of the dream in the direction of anatomy lest it seem that I simply reject all anatomy. The issue here is whether he has the key and whether it is his rightfully. If two are required it seems Hesselius has another. He feels he has done nothing wrong, but he is treated as though a suspect. He associates this with the pulmonary

artery as the key to the lungs. Yes, the pulmonary artery is a key to the function of the lungs. The lungs take carbon dioxide out of the blood and put oxygen into it. Hesselius, being a physician, seems to fit with the other key. Yet the dream may be referring to some quality of Hesselius's which had come to Swedenborg's mind.

It is time to clarify why Swedenborg was working on anatomy. In the first place he wasn't doing detailed dissections himself. After some preliminary effort in that direction he left dissection to others. Instead he read and creatively assembled the implications of the work of others, so his work was more intellectual. The more important point is that he turned to anatomy as the best way to search for the soul. He felt that the soul designed the body and in the details of this design he should be able to see something of its nature. He was not so materialistic as to expect to find the seat of the soul in the pineal gland, or in the heart as did others. No, the total design of life needed to be understood. The idea of the soul is now so battered and discarded a concept that it would be better to put modern terms to it. For him the soul was the inmost essence and nature of the human. It is the fundamental given of our nature that lies close to the source of all creation. His quest was an effort to understand the human in as fundamental a sense as possible, and through this to approach God. In effect his work on anatomy and his study of dreams are two sides of the same coin. In anatomy he studied the design of the house to learn of the life of its occupant. In this inner quest he is dealing with the occupant. The anatomical approach is the older and more established in his thinking. This inner quest is still new and uncertain. Those who know Swedenborg's later theological works would also suspect that this business of lungs and the pulmonary artery refers to something spiritual. What would he be saying in terms of his later discoveries in theology? It would be saying that the affections of love and truth (pulmonary artery) is the key to our understanding [9, #412]. Again we seem to see that Swedenborg's associations were in the right direction but tend to run aground in his then current preoccupation with anatomy rather than getting the full sweep of the meaning that was present.

Let us look at the dream itself. He took a key and went in. Whatever it is, he seems to gain easy entry. It occurs to me he got amazingly easy entry into dreams themselves. But then he is stopped and examined by a doorkeeper. He is being examined in this dream process. He showed all he had (note #23 the man had not given all he had). He feels guiltless, yet it might appear bad if

he had taken the key. He was arrested (the word literally means stopped) and put under guard. Many come to him in carriages. Ordinary people don't come in carriages. Something important must be afoot for so many important people to come to him. In the light of Swedenborg's whole life, especially following this period, we can see better than he could then what is really being talked about here. Swedenborg gains easy entry, he just pulls out a key and opens the door. We know he is entering a whole world of spiritual understanding. But he is checked. Does he have the right key, or all the keys? I think if we asked him the next morning what is he seeking the key to, he would first tell us of anatomy. But if we persisted, "What more Emanuel?" He would come up with the fact that he was really seeking the soul and through that God. Whatever key is talked about, something is amiss. It may appear that he took the key (rather than being given it!). For me the idea of taking it echoes #13 his being opposed to the spirit. But here we have an advancement. He has the right key. It opened the door. The issue now is whether it was given him (by his higher aspect) or whether he took it. Again the issue of unworthiness (#17, 19, 22 and 23). If he has done something wrong he is not aware of it. It isn't perfectly clear yet, key to what, and what if anything has he done wrong? The dream and his associations reveal the truth: he has the key and has gained entrance. Yet there is some suspicion he took the key (was too presumptuous) rather than being given it. When he awakes he is not sure whether it is the key to anatomy, the relation of lungs to heart, or whether it is spiritual. That is the situation. He feels he has a key but he is unsure which realm it is for. He is uncertain between an anatomical and a spiritual understanding. The key isn't fully his yet, or he would know what it fits.

[25] I entreated a cure for my sickness; a lot of rags were given me to buy; I took the half of them, and selected from the other half; but gave the rags all back again. He said that he himself would buy me something that would serve for a cure. It was my body's thoughts that were the rags wherewith I would cure myself; but it was no good.

[26] Came out afterwards, and saw many black images; a black one was thrown to me: I saw that it could not fit to the foot. It meant that natural reason could never harmonize with spiritual, I believe.

He is sick. This is another way of saying what is wrong with him. He entreats for a cure. A lot of rags were given him to buy. He took half and selected from the other half but then gave them all back. They were just rags. It was just his body's thoughts that he could cure himself, which were worthless ("just rags").

We see a fundamental theme of what is wrong. He is a brilliant and very self-sufficient man who has to learn he can't do it himself. For an ungifted person this would hardly be a lesson, but it is a big one for Swedenborg. "He said he would buy me something for a cure." We don't know who he is. But, in general, statements like this in dreams are just plain truths as I've learned from long observation. Why true? I think because it is always a higher aspect that speaks in dreams, and if it promises something, it delivers, but often not in the way expected. For instance, this higher aspect can promise riches and you expect to get rich in money, only to find the riches of art or love or something else. I agree with Swedenborg's interpretation. "Came out afterwards." Where was he in? Saw black images, an echo of #15. Wilkinson's translation, "I saw that it could not fit to the foot" is unlike Odhner's "I saw that he could not get about with his foot." Whichever it is, the inner meaning is the same. The foot is the natural, where we are earth and contact earth. The foot, his natural, his instinct to cure himself won't work. He can't get about that way. It is rags and black images thrown at him. The inner process *has a direction* and comments directly on the direction we are inclined to take. When you come into real contact with a process like this you gradually acquire respect for whatever it is that creates dreams. But you have to wrestle with this process for a time, as Swedenborg is doing, to learn to have respect.

[March] 30-31.

[27] Saw a number of women; one who was writing a letter. Took it; but do not know where it went. She was sitting, and a yellow man smote her upon the back; he wished that she should have more stripes; but this was enough. It concerns, so I believe, what I am writing, and have written; our philosophy.

It is rare for Swedenborg to have a number of people in a dream. I believe he was basically an introvert. Introverts observe the world through their inner experience. An extrovert views the world directly, as though there is little or no inner filter. Neither is better. This dream frankly puzzles me. Why a yellow man? What stripes? Odhner's translation makes more sense.

I saw a group of women, one who wrote a letter; I took it, but don't know what became of it. She was sewing, and a yellow man struck her on the back; wished she should get more blows, but it was enough.

Swedenborg has been getting messages from women, hasn't he? Here the theme is similar to the affair of the key (#24). He took it and then mislaid it. What you *take* in this realm and are not *given* you are more likely to mislay, or

find it of less use. By yellow man I wonder if he doesn't mean oriental? But the meaning is the same. Some very foreign person (it is very unconscious in Swedenborg) would beat a woman, wanted to beat her more. If I were working with Swedenborg he would by now have a clear idea of what all these women are in dreams. So I could then ask directly, "in what sense is it true that you beat *her* recently?" My guess is that he would recall recent incidents, something like "Oh I felt impatient with this whole process and demanded more help from the spiritual," something like that. Anyone who thinks Swedenborg is an abuser of women is missing the message. We aren't really dealing with women but a spiritual process within him which is represented by a woman. Swedenborg's actual relations with women were extremely courteous. There may even be a hint that he puts them on a pedestal, as though they were almost sacred. But he is not above "beating" or making demands on the spiritual.

[28] Saw also a very lovely woman, as it were, beside a window there, where a child was placing roses. She took me by the hand and led me. It betokens what I am writing; also my torment, that would lead me; so I believe.

Here we see her in her positive role. She is very lovely, beautiful to look at. She is beside a window, which implies a place where one can see out, gain perspective. She is linked with a child (innocence). Innocence is placing roses (putting in order something beautiful). She takes Swedenborg's hand and leads him. The relationship between this higher spiritual aspect and him is now clear and beautiful *because she leads*. Here it is interesting that Swedenborg refers to "my torment." We've sensed some struggle but not torment. I would want him to elaborate at length what he means by this. Dreams and the spiritual (and they may be one and the same) are both in a deeply affective language. It would help very much to understand Swedenborg's torment—to understand his dreams. Those who think the spiritual can be grasped wholly or primarily as if intellectual are, to me, making a fundamental mistake. Notice how #28 contrasts with #27, both dreamed the same night. It is as though the dream process is trying to make clear what is wrong by this contrast. In one dream he took a letter and someone beat a woman; in the other, a lovely lady leads him. Notice how bad his own activity seems (taking a letter) versus allowing himself to be led. It is almost as though the second dream said, see beauty and innocence and you will be led. Both are true of him now. He takes and he can be led. His style of approach to the spiritual is not yet settled. That

is the problem being worked on. There are other subtle things being shown here. The spiritual side of him is less a man of action and is awakening more in a visual and aesthetic sense (lovely woman, by window etc.).

[29] Saw a procession of men; magnificent; jewelled; so fine that I never saw anything finer; but it disappeared soon. It was, as I believe, experience, which now is in great luxuriance.

Odhner's translation makes more sense. "It was, as I believe, experimental science which now is greatly in fashion." Swedenborg lived in the period when the wonder of science was born and beginning to be appreciated. He thinks his dream is speaking of this. We can easily see the association. It is like seeing a procession of bejewelled *men* going by. He was very interested in watching the developments in science. He had tried to meet Sir Isaac Newton at the Royal Society, and had conversed with other notable scientists of his day. But why would the dream suddenly speak of this? Again I think his feeling is correct, but that he is missing the real depth of what was talked about. Yes, he is involved and delighted to see this gorgeous procession of men going by. That is like the joy and excitement he feels with science. But we have a better perspective on his life than he had. He is on the edge, now, of *leaving science forever*, for something so gorgeous and wonderful he could never take his eyes away from it again. Even more than his interest in science it was his dawning interest in theology that was the jewelled procession. Now I suspect that I can describe what makes and unmakes spiritual experience for Swedenborg. He feels unspiritual when solving problems (i.e. #27) and spiritual when he simply looks and enjoys the beauty around him and allows himself to be led by this. We will have more chances to check this hypothesis as the dreams progress.

April 1-2.

[30] Rode in the air on horseback. Went into all the rooms, kitchen, and the rest, and sought after a particular person; but found nothing. The rooms were badly swept and cared for. At last, I was carried in the air into a hall; there I got two pieces of beautiful bread, and so I again got him [whom I sought]. Here there were a number of people, and a well-swept room. Signifies the Lord's Supper.

I believe we see here something of his torment. It hasn't been explicitly stated, but he seeks God and his torment is in not finding Him. When you ride in the air on horseback you get a nice perspective on what is beneath you. He is looking for someone (God). He was not found in rooms that were badly swept or cared for. But in the (meeting?) hall he is given two beautiful pieces of

bread, as in the Last Supper. The dream links together a hall, a number of people, and a well swept room. The hall is the part of a house that connects other parts. A connection place links to the Last Supper. believe Swedenborg is beginning to have a real feel for religious tradition, the connecting place, where there are a number of people and things are well cared for. In later years he would say a horse is one's understanding. Indeed you do "ride" your understanding, get around on it, and see how things are from it. Maybe there is a slight negative connotation in that his understanding is up in the air, not down to earth yet.

[31] King Charles sat in a dark room, and spoke something, but very indistinctly; afterwards asked a person at the table if he had not heard what he had asked. He said, "Yes." Afterwards he shut the window, and I helped him with the curtains. After this I got up on a horse, but by no means took the way I thought, but rode over hills and mountains; rode fast; a heavy load followed on to me; I could not succeed in riding away, the horse got tired with the load, and I would have him put in to someone. He came in, and the horse became like a slaughtered and blood-red beast, and lay there. Betokens that I have got all that I had thought for my instruction; and that I am taking a way which is perhaps not the right one. The load was my remaining works that followed me, that on the way became of that kind, weary and dead.

This dream is so clear. King Charles (something higher that rules in Swedenborg) is in the dark and spoke indistinctly. The king asks "Did you get the message?" Though he said yes, it seems not. So immediately they shut the window and the curtains to this already dark room. The king spoke unclearly and Swedenborg didn't get the message so all is darkened. What's wrong? Swedenborg was able to ride fast over hills and mountains, and indeed he is a very gifted man who rides fast. But the problem is that he pulls such a load. Swedenborg rightly associates this load, "weary and dead," with his plans for more monumentally big volumes on anatomy. Too great a load. He would have liked to put the horse in the barn for a rest. But, too late, the poor horse was killed like a slaughtered beast by the load. If you can't sense the load then I'd like to pile up his volumes on anatomy and have you carry it around for a day. The dreams see his work in anatomy as negative, as a giant and killing impediment. Swedenborg is gradually "wising up" to the message from the king. Remember that anatomy was the whole focus of his life until he started to watch his dreams. The dreams have something better for him to do, but the

request from the king wasn't really heard, and he helps the king darken the room. That is, both Swedenborg and the king are responsible for this dark state. The king spoke indistinctly.

[32] Stepped out of a coach; the coach was driven into a lake; as he was driving it in, the coachman called out to the other coach to take care: there was also danger when he drove in. I looked at the other coach. There seemed to be a screen at the back of it, which was spread out as a screen is [like a fan]. I, in concert with a man that sat at the back, took the screen, went in, and bound it together. Meaning was, that the beginning of my work was difficult; the second coach was warned and bid to take care: presages also that I ought to draw the sails together, to furl them; and not make the notes so long.

What notes? Swedenborg is writing long footnotes in his present work the *Animal Kingdom* [6]. In the prior dreams a poor horse died from pulling such a load. The horse is of course Swedenborg the scholar. Here a coach and horse is being driven into a lake. "Meaning was the beginning of my work difficult." I agree. That's the first coach and horse in the lake. He already has several coaches in the lake, one for each ponderous volume! Oh, oh, here goes another one. Let's work fast to shorten this big sail (long passages) because the very length of the thing is now a danger to the poor old horse, the scholar Swedenborg. When the dreams talk about his anatomical works, they have hardly a kind word to say! Yes, the king's message wasn't clear and Swedenborg doesn't yet see the new direction emerging. But he is beginning to feel that all his plans for works on anatomy are a burden. We can see that this is conscious because he saw the meaning.

[April] 2-3.

[33] There came two persons. They came into a house which was not yet ready, but the building finished. They went round about it, and did not appear at all pleased with it. We saw that our force was not with us, and feared them. One came to me, and said that they had a punishment for me on the next Maundy Thursday, if I did not take myself off I did not know how to get out. He said he would show me the way. Wakened. Means that I, in an unprepared and unswept cabin had invited a visit from the Highest; and that He found it unswept; ought to be punished; but most graciously the way was shown me to escape their wrath.

Odhner has a better first line "Two persons came; they entered a house which, though built, was not yet furnished; they went about but did not seem favorable; we realized that our power was gone and were afraid of them!" He is to be punished on the next Thursday before Easter unless he escapes. God would show him the way to escape. I agree with Swedenborg's interpretation. He had invited the most High to his untidy little place. Recall the untidy rooms in #30. It's now clearer it is Swedenborg's rooms that are untidy. The rooms are his inner life, where he lives. He had desperately sought God to come to his rooms, and God responded that he wasn't yet worthy; but he might escape punishment if God leads him. You can see that the "house" that is being built (Swedenborg's spiritual development) is not yet furnished or livable. It is being done but is not yet ready for him to occupy as his. This incompleteness is why his power was not with him and he was afraid. We are each more powerful in our right place. A punishment is possible which is linked to the crucifixion. That is, as Christ was arrested, Swedenborg also might be in trouble. Swedenborg wants to escape and will be shown the way. All these factors are connected to the fact that his spiritual house is not ready for him to occupy. Hence suspicion, hence loss of power, hence danger and punishment and the need to escape. Perhaps the reader might enjoy reflecting on what spiritually is the difference between a swept place as against an untidy one. For me "swept" implies that I am taking good care of what has been given me. As long as Swedenborg is killing the poor horse/scholar Swedenborg he isn't taking care of what he has been given. Horses have rights too.

[34] [It seemed there] was a beggar, that cried out that he would have bacon; they wished to give him something else, but he continually cried out, "Bacon!" Wakened. Same signification, I believe.

The beggar—Swedenborg of course—cries out that he needs something. What his specific associations to bacon are we don't know but he links it to the prior dream. Regardless of its specific meaning, this poor beggar needs something special and cannot be satisfied with anything else.

[35] Saw two batches of soldiers, blue; they marched in two bodies past my window, which stood ajar. I wished to look out on the first body that marched, which appeared to me to be magnificent. Wakened. It is a gracious guard, to prevent me from perishing.

This is not clear. Batches of soldiers would probably be better translated as troops. Swedenborg is in a visual mode, window open, watching soldiers that are magnificent. He himself takes this as a gracious guard protecting him,

though this is not clear from what we know of the dream itself. They merely march past. It mentions again the number two as in #33, where two persons came to inspect a house. Without knowing for sure what is meant, we can take it as a positive sign because it is pleasant and Swedenborg is passively watching.

On this Good Friday before Easter Swedenborg has had two dark dreams and one with unclear promise. His "house" was not ready and he had to escape. Swedenborg cries out as a beggar needing something not given him and finally he takes comfort in troops marching by. Perhaps he is right about the third dream, help is coming.

N.B. April 3-4, 1744, which was the day before Easter.

[36] Found nothing during the whole night, though I often wakened. Believed all was away, and settled, and that I was left, or driven off. About the morning it seemed that I rode, and it was shown me where to go; but when I looked, it was dark. Found that in the darkness I had gone astray; but then the light came, and I saw that I was astray. Saw the way, and the forests and groves to which I ought to do, and behind them the sky. Wakened. Then came the thought of itself about the first life and, in consequence, about the other life; and it seemed to me that all is full of grace. Began weeping because I had not loved at all but instead had continually angered him that had led me and had shown me the way that leads at last to the kingdom of grace; and because I had grown unworthy to be taken to grace.

Swedenborg notes that it was the day before Easter. I suspect that he was hoping for some sort of breakthrough around Easter. He spent the whole night hoping for something. Instead he feels bereft. The day that Christ was crucified remains, for him, dark. He felt as though he had gone astray. After a fitful night he finally falls asleep by morning and his lost condition is experienced in a dream. Again he is riding a horse which seems to represent his searching for the way (See #30). He saw the way he should go through forests and groves but he went astray and sadly awakens. He weeps and feels that he has angered God and has been found unworthy to be shown the way.

The dream exactly mirrors what he said he had been feeling. He's looking for the way to God. Actually, in the dream, light comes and he can at least see the way, but he awakens before he can take it. We have very much a sense of the affective deepening of the intensity of his search. Though he feels bereft, he has come a long way, from the intellectual scientist to a feelingful man. This is

precisely what the inner process is attempting to accomplish. The very rational scientist who would stand aside and examine and in a sense try to master the inner (#18) is no longer permissible. He is caught up now, in the very process, becoming what he must become to be permitted to go further. But at the moment he just feels unworthy and bereft.

[April] 4-5. Went to God's table.

*[37] It was told me that a courier was now come.
I said that it might be, that [all the rest is crossed
out with the pen].*

*A tune was sung, and a line I remember of the hymn:
Jesus is my best of friends
Jesus är min wan then baste
It seemed to me that the buds had burst, and were green.*

April 5, 1744 was Easter day. Swedenborg went to church and partook of the host. It was a happy time for during the night he was told that the courier had now come. The dream's feeling is that Swedenborg had been waiting for something from God and now is given a sign it will come. He is only *told* that a messenger has come, but he is buoyed up. He hears a hymn's refrain from childhood, "Jesus is my best of friends." When we are happy within we often find a tune going through our head. Often if you look at the subject matter of the tune it pertains to why you are happy. It seems to him that the buds have burst and are green. Unfortunately we don't know what he crossed out. The hymn is number 245 in his father's hymnal. Try to hear the tune with Swedenborg. Here it is translated by Tafel from the original Swedish.

*Jesus is my best of friends,
None like Him 'mongst mortal born;
And shall I, whom He defends,
Join the world—His goodness scorn?
Naught shall raise a parting line
To hold me from His tenderest love;
One shall be His will and mine—
Lifelong here, for aye above.*

*Once he suffered death for me;
In that death I rise o'er sin.*

*Him atoning still I see;
Wonderous strength from Him I win.
Who, could, sullen, sit complaining,
Knowing Christ has sealed his bliss?
Who, the ransom-gift disdaining,
E'er could fly such love as His?*

*In that well-proved love I abide;
Naught this heart from Him shall sever.
Angel-glory, mortal pride,
Wealth or want shall part us never.
Depth below nor height above
E'er shall hold my soul enticed,
Luring from a Father's love
Mine henceforth in Jesus Christ.
[2, #1127]*

[April] 5-6.

[38] Easter day was the 5th of April. On that day I went to God's table. The temptation still continued, principally after dinner till 6 o'clock, but nothing definite. It was a wretchedness as of final condemnation, and as of being in hell. Still there was always the hope that the Holy Spirit gave; and strength therein, as in Paul, Romans 5:5. The evil one had power given him to make the innermost uneasy with various thoughts.

He mentions a temptation continuing, but we don't know precisely what kind it is. Apparently he feels wretched, as though condemned and in hell. He mentions Romans 5:5 which says; "and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us." He feels the Devil had been given power to make his innermost self uneasy with various thoughts.

I can appreciate that Swedenborg finds this state unpleasant. But to me it is also *exceedingly promising*. Why? Because he is wide open to inner forces. He is deeply involved, experiencing, learning. There are nine entries on this day alone. Though it is a time of stress, it also at the pinnacle of change and learning. My guess is that temptation means to him dark thoughts about having lost God forever. His primary aim is to find God. Swedenborg feels that losing Him forever is the worst that could happen.

[39] At Whitsuntide after the Lord's supper, I was exceedingly happy, and yet outwardly afflicted. The temptation came in the afternoon, in quite a different way; but strong; for I was assured of having got my sins forgiven, and yet I could by no means restrain my flying thoughts from venting a little, against my better judgment; which was the work of the evil one, through permission. Prayer, and also God's Word, calmed down these thoughts. Faith was there in full, but trust and confidence and love seemed to be missing.

Odhner more correctly says, "On Easter day." Swedenborg describes it pretty well. He has periods of temptation which vary somewhat from recent ones. He is having trouble controlling his thoughts and he feels anger and frustration and lashes out, in thought. Because this is not the real aim of this obedient Christian, he blames the Devil. He feels that God ultimately runs all, but that God might permit evil so that we might know its nature. For solace he turns to prayer and reading the Bible. He knew that according to the tenets of his faith, he was saved. But the positive feelings of confidence and love were missing. This Christian is tempted to believe what he knows is not true, that God has forsaken him. Unlike poor suffering Swedenborg I hope the reader gets some sense of how promising a state this is. What Swedenborg would later know beyond any possibility of doubt was now being beaten out on the anvil of his experience. God is showing him in almost too real a way. He is being shaped like the malleable red hot iron that gives way beneath the blows of a sledgehammer. He later said that if God were to condemn a man, He'd give him everything he wanted. Swedenborg is not being conducted along an easy path. It is a trail of trials.

[40] I went to bed at 9:00 o'clock. The temptation accompanied with trembling continued until 10:30. I then fell into a sleep in which the whole of my temptation was represented to me: how Erland Broman had sought me in different ways, and endeavored to get me to take his side and to belong to that party (luxury, riches, vanity); but he could not manage to win me over. I grew more and more resolutely opposed, because he treated me with contempt.

He goes to bed rather early. Being alone Swedenborg could adopt a style of retiring whenever he pleased. It's not laziness because he was often working

at something during the night. Try to get a feeling for what the trembling means. On the one hand he has the tenets of Christianity that his faith will save him, yet he feels bereft and plagued with dark, unwanted thoughts. He is stirred up and in torment. Those who feel Swedenborg was somehow just graced by God are overlooking how hard he tried and what he suffered. A new side to temptation is shown. Swedenborg correctly takes Erland Broman to represent luxury, riches and vanity. This is not to say Broman *is* this. These are the traits Swedenborg perceived in Broman. If you ever want to know what traits someone represents in your dream, just ask yourself what attributes of theirs come to mind. Swedenborg was a nobleman, who was moderately rich. Add to that he was already a noted scientist. How many rich, famous noblemen do you think were sweating out their relationship to God and how many just enjoyed themselves? This is the temptation that *must* have been Swedenborg's. You can't be tempted by what is not part of your nature. The most powerful temptation is along the lines of what is most deeply in your nature. Swedenborg is tempted just to enjoy riches, luxury and vanity. Instead he chooses to put these away. This desire for the normal life of a rich nobleman needs to be settled as part of his spiritual development.

[41] Afterwards I was in strife with a serpent, dark, grey, which lay down, and was Broman's dog. I struck at it with a club many times, but could never hit it on the head; it was in vain. It tried to bite me, but could not. I laid hold of it by its open jaws: it could not bite me; nor could I do it much harm. At last I got it by the jowl and squeezed it hard; also the nose, which I squeezed until poison squirted out. I said that though the dog was not mine, yet as he had wished to bite me, I must correct him. Thereupon he seemed to say that he could not get me to say a word to him; I quarreled then with him. When I wakened, the words I was saying were: "Hold your tongue."

He struggles with a serpent which is also Broman's dog. The dream uses this switch in identities to further define what is meant. He wrestles with the evil, serpent, dog of Broman's riches, luxury and vanity. The struggle takes decisive action on his part. It is not just a mild prayer to God. He grabs it by its open jaw and finally manages to squeeze poison out of it. This seems rather crude, but primitives whose whole cultures are based on centuries of dream interpretation agree that to really get rid of a trait, the dream is the place to kill it. No one is hurt, and it is disposed of. When there is a failure to recognize the trait as within, this leads a few paranoids to go out suddenly and shoot the

hapless real "Broman," or whoever represents the trait to them, and who has no idea why this happened to him. He partly disposes of the beast that first appeared in #15. Even in the dream Swedenborg is a bit apologetic about having dispatched someone else's dog, "yet as he had wished to bite me, I must correct him."

The last lines open up a related theme for it was the dog's *mouth* that needed correcting. "Thereupon he seemed to say that he could not get me to say a word to him; I quarreled then with him. When I wakened, the words I was saying were: 'Hold your tongue'." Swedenborg has been having trouble controlling the dialogue inside his head. He holds the dog's jaws. Broman wants Swedenborg to have normal, social conversation with him. Instead of polite social intercourse Swedenborg argues with him. Again, there is vigorous action in rejecting Broman. Finally he wakes saying "Hold your tongue." My guess is that part of this uncontrolled dialogue in his head stemmed from the tendency toward Broman's way of life. You recall too, that the dreams had criticized Swedenborg as too wordy (#32). My guess is that the younger Swedenborg could talk about himself at some length (like Broman's vanity), but that the older Swedenborg is becoming more circumspect. So it is Swedenborg's tongue that is held.

[42] From this it is easy to see without further explanation how the temptation was; and how great God's grace was on the other side, through the merits of Christ and the working of the Holy Spirit; to whom be honor and glory from eternity to eternity. The thought struck me instantly, how great the Lord's grace is, which accounts it to us as if we had stood against temptation, and attributes it to us as our own; when yet it is only God's grace and working; is his and no wise ours and he overlooks all our weakness in the combat, manifold as it has surely been. And moreover what great glory our Lord gives after a little time of adversity.

Swedenborg could easily make the mistake of crediting himself for rejecting riches and vanity. But he sought God's help. Moreover he is deeply aware of how much of the dream is given to him. The Lord lets it seem as though "we had stood against temptation, and attributes it to us as our own, when yet it is only God's grace and working." This too is a major part of his later theology, forged in an ugly battle with a serpent/dog.

[43] Afterwards I slept, and it seemed to me that the whole night in various ways I was first brought into association with others, through the sinfulness that existed. Afterwards, that I was bandaged and wrapped in wonderful and indescribable courses of circles; showing that during the whole night I was inaugurated in a wonderful manner. And then it was said, "Can any Jacobite be more than honest?" So at last I was received with an embrace. Afterwards it was said that he ought by no means to be called so, or in the way just named; but in some way which I have no recollection of, if it were not Jacobite. This I can by no means explain: it was a mystical series.

Swedenborg is vague about the sinfulness he was first associated with. But then he goes through an experience in which he is enveloped by circumvolutions. In this way he is "inaugurated in a wonderful manner." Swedenborg is referred to as a Jacobite. The followers of St. James (Jacobites) insisted on the necessity of charity and good works, contrary to the orthodox doctrine of salvation by faith alone [3, p. 25]. This became a key tenet in his theology also [10]. Jacob was also associated with the love of falsity—so the saying says, can one who loved falsity be more than honest? In any event it appears to be a compliment to Swedenborg and follows on the heels of his having put away a love of riches and vanity (#41). It seems Swedenborg is inwardly found honest and he is received with an embrace. He is now a Jacobite, or something like it. This process is somewhat mysterious to Swedenborg as indeed it might be. When you are undergoing inward change it can be like this. You feel something big happened, but you aren't too clear what it was. Evidently he was right to wrestle with the dog.

[44] Afterwards I wakened and slept again many times, and all was in answer to my thoughts, yet in such wise that there was such a life and such a glory in all that I can give no account of it in the feast; for it was all heavenly; clear for me at the time; but afterwards I can explain nothing of it. In a word, I was in heaven and heard speech that no human tongue with the life in it can utter; nor the glory and innermost delight in the train of the speech.

Except this I was in a waking state, as in a heavenly ecstasy, which also is indescribable.

Swedenborg goes through a night of experiencing heaven and ecstasy. Yet, like the trend in #43, though he knows the general tenor of it, he can't detail it. These are processes occurring below the threshold of consciousness that reorder traits in the person. He was later to be introduced into full conscious experience of heaven. We are privileged to see a glimpse of what is coining. The "poor beggar" was given the special thing he wanted.

[45] At 9:00 o'clock I lay down in bed, and got up between 9:00 and 10:00 in the morning, having been in bed between twelve and thirteen hours. To the Highest be thanksgiving, honor, praise! Hallowed be his name: Holy, holy, Lord God of Sabaoth!

Sabaoth is the Lord God of hosts, or armies. His sleep has been much interrupted by events and dreams. He thanks God for a good night's sleep. It doesn't really matter whether we think God gave Swedenborg a good night's sleep. What is clear is that Swedenborg is assigning all good to God, and evil is by permission. It is clear, in his mind, that he is dealing with processes that transcend him. This is actually a very productive way of looking at these events. This master of all the sciences knows he is dealing with something larger than himself.

[46] How I learned by actual proof the meaning of the injunction not to love the angels better than God; a proof which had nearly spoiled the whole work. But in regard to our Lord, no account ought to be taken of any angel; but in regard to their help, where love is concerned, it is a far lower case.

Swedenborg is reaching through the dream process to God. He can't be carried away by any fantasy. He is testing and Lying. It would be a serious mistake to simply fall for every fantasy that comes along. Even angels, being less than God, are not to be loved without question. A very powerful intellect is reaching through all these signs and experiences towards God. He is buoyed when he feels he has a sign from God; he is in despair without it. An effective bridge between him and God is being formed. He is examining and testing each part of the bridge. This theme, not even angels but God above, is also a central part of his later theology. He had an evening of exploring the relationship to angels, and another central component of his future theology falls into place because of his direct experience. Here is a scientist in the highest sense.

[47] I found in myself like beams of light that it was the greatest happiness to be a martyr in regard to the indescribable grace connected with love

to God, which causes the subject of it to wish to endure this torment, which is nothing in comparison with the everlasting; and makes it the least of things to offer up one's life.

[48] Had also in my mind and my body a kind of consciousness of an indescribable bliss, so that if it had been in a higher degree, the body would have been as it were dissolved in mere bliss. This was the night between Easter Sunday and Easter Monday; also the whole of Easter Monday.

Again, he is describing his actual experience. It is important not to sit in judgment on this. "I would feel differently." So what? We are trying to enter and understand his experience. He has known moments of grace that make his torment seem like nothing. The man who suffered a few nights ago and wrestled with the dog/love of riches and vanity is now richly rewarded. Also he is being prepared for the actual opening up of heaven which is to come soon.

April 6-7. N.B. N.B. N.B.

[49] In the evening I came into another sort of temptation, namely, between eight and nine o'clock in the evening when I read God's miracles performed through Moses, it seemed to me that somewhat of my understanding mixed itself therein; so that I could never have the strong faith that I ought to have. I believed and did not believe; thought that therefore the angels and God showed themselves to shepherds, but never to the philosopher that lets his understanding take part in the matter. The understanding, for instance, is always bent to ask why he used the wind when he called the locusts together? why he hardened Pharaoh's heart? why he did not do all at once? with more of the like. In my mind I did indeed smile at this, but yet did it so much, that faith was by no means steady.

[50] I looked at the fire, and said to myself: Thus I ought also not to believe that the fire exists, and [ought to believe] that the outward senses are more fallacious than what God himself says, which is very truth; I ought rather to believe this than myself. In thoughts like those and many more I passed the first hour or hour and a half; and in my mind smiled at the tempter. It is to be noted, that the same day I went to Delft, and the whole day had the

grace to be in deep spiritual thoughts, so deep and lovely as I had never been in before and this, the whole day; which was the work of the spirit which I then found with me.

Notice the initials N.B., N.B., N.B., next to the dated heading here—in Latin *Nota bene*, mark well. Swedenborg was in the habit of putting N.B. by any record he wanted to remember. It's like putting in asterisks to note that something important happened here.

Swedenborg seems to use temptation to describe any sort of experience in which he feels out of tune with God. Here he acts like an intellectual and asks why this and that, while he is reading Moses, rather than trying to understand what is being shown him. Thereby the philosopher gets in the way and doesn't learn from what is being shown. This is another way of stating the difference I described earlier between the Swedenborg who worked on problems in his head, and the one who just looks and sees beauty around him. He tends to pose nonsense questions to himself that anyone could ask. He becomes more the pure theologian when, gazing at the fire before him, he says I ought to believe more what God says, which is eternal, than even this. But the tempter is present and makes him think and speculate. Many think of temptation as sexual. Perhaps it is for them. We see no sex here. For Swedenborg it is clearly any state which is distant from God. He ends with a whole day of spiritual thoughts well worth remembering.

[51] At ten o'clock I went to bed and was somewhat better. Half an hour after I heard a noise under my head. I thought that the tempter was then going away. Straightway there came over me a shuddering, so strong from the head downwards and over the whole body, with a noise of thunder, and this happened several times. I found that something holy was upon me;

[52] I then fell into a sleep, and at about 12:00, 1:00 or 2:00 in the night, there came over me a strong shuddering from head to foot, with a thundering noise as if many winds beat together; which shook me; it was indescribable and prostrated me on my face. Then, at the time I was prostrated, at that very moment I was wide awake, and saw that I was cast down.

[53] Wondered what it meant. And I spoke as if I were awake; but found nevertheless that the words were put into my mouth. "And oh! Almighty Jesus Christ, that thou, of thy so great mercy, deignest to come to so great a sinner. Make me worthy of thy grace." I held together my hands, and prayed, and then came forth a hand, which squeezed my hands hard.

My guess is that Swedenborg had fallen into a trance, a state he was to come to know very well. In trance the muscles and senses are as though asleep, but the inner life is very awake. Inner experiences are then clear and powerful. Children and adults who fall into this state often experience loud noise like Swedenborg's thunder, become frightened and struggle out of it. I've had it happen to me. Long ago I fell into it and heard "God" said so loud I immediately struggled out of it. Now I wish I had stayed around! Swedenborg is staying in the state and suffering through the strong shuddering (which may not be visible to the outsider) and the "thundering noise as if many winds beat together." Tafel's translation has Swedenborg thrown out of bed, which is possible, but my guess is that he looks immobile, but feels thrown out of bed on his face. Note that the prayer he said were words put in his mouth. This is an accurate description of this state. You find you are saying something, but a little reflection shows the words formed of themselves. It was given to you. This has happened so often to me that I finally concluded all speech is of this nature. This is what Swedenborg would later call influx from heaven. You can identify with it as though you said it, but a little observation in this state shows it was given to you. So, in effect, even Swedenborg's prayer, "Oh, thou Almighty Jesus Christ, who of Thy great mercy deignest to come to so great a sinner, make me worthy of this grace!" is given by God. Swedenborg's hands are folded in prayer and he feels a hand strongly press his hands. God has come to our poor beggar.

[54] Straightway thereupon I continued my prayer, and said, "Thou hast promised to take to grace all sinners; thou canst nothing else than keep thy word." At that same moment, I sat in his bosom, and saw him face to face; it was a face of holy mien, and in all it was indescribable, and he smiled so that I believe that his face had indeed been like this when he lived on earth. He spoke to me and asked if I had a clear bill of health. I answered, "Lord, thou knowest better than I." "Well, do so," said he; that is, as I found it in my mind to signify; love me in reality; or do what thou

hast promised. God give me grace thereto; I found that it was not in my power. Wakened, with shudderings.

It is curious that Swedenborg sees the Lord and the Lord speaks to him in the dream language of correspondences. We probably know the incident behind this matter of a clean bill of health. Some years earlier Swedenborg had sailed to England. He was in a hurry to get ashore for some reason even though the government was trying to control the spread of some disease. It was worth a death sentence to come ashore before the ship had been given a clean bill of health by the authorities. Swedenborg was caught and in danger of death. Here the Lord asks if he is clean. Rather than presume to judge even this, he wisely answers God knows better than he. You might think God's simple "Well do so" is unclear, but in these cases it is common that the person is given to know what is meant. God's response is noetic, filled with the wisdom needed to understand it. "That is, as I found it in my mind to signify; love me in reality; or do what thou hast promised." He wakened shuddering. It had been a very powerful experience.

I would never question the validity of his experience. To question puts you outside his experience, in opposition to it and to the man who was simply writing for himself in his journal. Like Swedenborg's questioning why God did thus and so with Moses, people can question anything. Any fool can do that. But I want to enter Swedenborg's experience, to live along with him. It was God to him, so it is God to me. Besides it has a lot of subtle characteristics of other reports of the experience of God, such as the prayer put in his mouth and the answer filled with its own meaning.

[55] Fell again into such a state that I was in thoughts neither sleeping, nor waking. Thought, What can this be? Is it Christ, God's son, I have seen? But it is sin that I doubt thereof. But as it is commanded that we shall prove the spirits, so I thought it all over and found from what had passed on the previous night that I was purified and enwrapped and protected through the whole night by the Holy Spirit, and in this way prepared hereto; as also that I fell on my face, and the words I spoke; and the prayer, that came by no means from myself but the word was placed in my mouth; still, that it was I that spoke, and that all was holy. So I found that it was God's own Son, who came down with this thunder, and prostrated me to the ground, from himself and made the prayer, and so, said I, it was Jesus himself.

Swedenborg does not willy-nilly believe every fantasy. He examines it all. The same points I noted, he notes. He finds that it works well; he meets Jesus Christ.

It appears here that he may really have fallen on his face on the floor. The situation itself is representative of the relationship between God and Swedenborg. How many countless ministers have prayed to God for a sign, and would be greatly honored just once to be thrown on their face on the floor before Jesus Christ?!

[56] I asked for grace, for having so long doubted of this, and also for having let it come into my thoughts to ask for a miracle, which I found was unbecoming. Thereupon I fell to prayer and asked only for grace. More than this I did not utter, yet afterwards I entreated and prayed to have love, which is Jesus Christ's work, and none of mine. Meantime, shudderings often went over me.

I guess that these shudderings are a sign for Swedenborg that God is present. Swedenborg had asked for a miraculous sign and now saw that this was inappropriate. He must have really learned this lesson, because though he would do some amazing things later, we only discovered this by accident. (See my chapter on minor miracles [11, p. 139f].) For the rest of his life he felt miracles tended to force belief and that real belief should be built out of ordinary experience, yet he has been shown something of a miracle.

[57] Afterwards about daybreak I fell again into a sleep, and then it was chiefly in my thoughts how Christ unites himself to mankind. Holy thoughts came; but they were such that they are quite unsearchable. I cannot in the least convey to the pen what passed; for I only know that I was in such thoughts.

Here he is in that state between sleeping and waking in which one is conscious but close to inner processes. In this state one can have very complex and subtle thoughts that are later difficult to describe. It is a process below the level of consciously directed thought that prepares the mind. Later if asked some difficult question bearing on this *prepared* material he may have a very wise answer even before he reflects on it. It's too bad scholars don't spend more time in this state, but most don't even know it exists! I call this state *inner instruction*.

[58] Afterwards I saw my father, in a different costume from that he used to wear, nearly of a red color; he called me to him, and

took me by the arms, where I had half sleeves with cuffs or ruffles in front. He pulled both the ruffles forwards, and tied them with my strings. My having ruffles signifies that I am not of the priestly order, but am, and ought to be, a civil servant. Afterwards he asked me how I like the question, that a king has given leave to about 30 persons who were in holy orders to marry, and thus change their estate. I answered that I had thought and written something about such a matter, but it has no relation thereto.

[59] Instantly thereupon I found [it in me] to answer, according to my conscience, that no one whatsoever should be permitted to alter the estate to which he had devoted himself. He said that he was of the same opinion. But I said, if the king has resolved, the thing is settled. He said he should deliver in his vote in writing. If there are 50 [votes] the matter will be settled accordingly. I observed it as a remarkable fact that I never called him my father, but my brother; thought afterwards how this was: it seemed to me that my father was dead, and this, that is my father, must thus be my brother.

Finally we have a dream. I didn't know this was coming when I wrote the preceding paragraph but we have here an example. He was being prepared inwardly to understand certain things. The dream bears on one of them. First he is shown what is proper for him he might have wondered if he should be a minister, but here his "father" shows him he is to remain a civil servant. His father, Bishop Swedenborg, had been disappointed when his son had not entered the ministry. Here the matter is resolved. Second a question is posed: should people who have devoted themselves to one thing be allowed to alter their devotion? At first he came up with an irrelevant intellectual answer. This is the old tendency of Swedenborg's, which is fading. Then an answer came to him—this is the new Swedenborg being prepared. Swedenborg and his father/brother agree. What one is devoted to should remain forever. For those who know Swedenborg's later theology it is the love of the life, the innermost tendency we are devoted to, that is being spoken of. Even though Swedenborg and his father/brother agree on this, Emanuel also acknowledges that this is just his own opinion and that the King (God) rules. That he calls his father "brother" means that this figure is both father and brother. He is very close to his father in this matter, like a brother. My guess is that his father had

really found and lived out his life's love in religion and that Swedenborg is finding he is brother to his father in this. Swedenborg is also coming to his life's love in this religious pursuit, but he is to do this as a civil servant, rather than as a minister.

[60] To forget nothing, it came also into the thoughts, that the Holy Spirit would show me to Jesus, and present me to him, as a work that he had so prepared; and that I ought by no means to attribute anything to myself but that all is his; although he of grace, imputes to us the same.

So I sang the hymn I then selected:

Jesus är min wan then baste, n. 245

[Jesus is my best of friends.]

The idea presented here is a cornerstone of his later theology: all is given to us, our body, our capabilities, our thoughts, all. Yet it is also given of God's grace to feel we have these of our own. But the wise man doesn't forget that all, every moment of experience, is given. We do not know how we form a single thought. You don't play around with the giant autonomous processes in dreams and watch the formation of words and thoughts without coming to suspect this, so he sings a hymn from childhood which summarizes this.

[61] I have now learned this in spiritual [things], that there is nothing for it but to humble oneself and to desire nothing else, and this with all humility, than the grace of Christ. I attempted of my own to get love, but this is arrogant; for when one has God's grace, one leaves oneself to Christ's good pleasure, and does according to his good pleasure. One is happiest when one is in God's grace. I was obliged with humblest prayers to beg for forgiveness before my conscience could be pacified; for I was still in temptation until this was done. The Holy Spirit taught me this; but I, with my foolish understanding, left out humility, which is the foundation of all.

Here we see humility in his relationship to processes larger and wiser than himself. This great scientist and master of many realms has come a long way toward humility.

The night between [April] 7th and 8th.

[62] Throughout the whole night I was going down deep, stairs after stairs, and through various places, but quite safely and securely, as if there were no danger in the depth; and then there came to me in the dream this verse: that neither the deep, nor anything else any more . . .

Here you see that he is going deep, down stairs after stairs, but now safely. The verse is again from #245 in his father's hymnbook.

*In that well-proved love I abide,
Nought this heart from Him shall sever.
Angel-glory, mortal-pride,
Wealth or want shall part us never.
That neither the deep, nor height above
E'er shall hold my soul enticed,
Luring from a Father's love
Mine henceforth is Jesus Christ.*

[2 #1128]

[63] Afterwards it seemed I was with a number of others dining with a priest. I paid about a louis d'or for my dinner; more in fact than I ought. But as I was on the way therefrom, I had with me two silver cups I had taken away from the table. This pained me, and I endeavored to send them back, and it seemed that I had the means of doing so. This means, I believe, that I, in the temptation, had paid my part (it was God's grace) and even more than I ought (God's grace); but that thereby I learned much about spiritual things; which is meant by the silver cups which I wished to send back to the priest; that is to say, to the glory of God I would again give to the church universal in some manner; as it seems to me indeed may be the case.

And indeed it was the case. His later theology was really addressed to the church universal. He is only beginning to see now that theology, not anatomy would be his field. A gold louis was probably quite a bit to pay for dining with a priest, but of course this isn't speaking of an ordinary meal. He dined with a priest, that is, partook of religion. It had cost him a lot. Yet he finds he left the table with two silver cups. The number two has appeared several times now in dreams, (#24 two keys, #30 two pieces of bread, #32 two coaches, #33 two

persons inspect a house, #35 two patrols of soldiers). Perhaps it is a coincidence but his theology seems to me to also be "in two's" with his strong emphasis on good and truth. He is later to say that silver corresponds to truth (*Arcana Coelestia* #1551). It would help if we had Swedenborg's own associations to the two silver cups. In any event he came from this meal with something valuable and religious that he would like to give back to the church universal. This pretty much captures the whole tenor of his life from this point on.

[64] Afterwards I went in a considerable company to a second priest, where it seemed I had been before. When we alighted, it seemed there were so many of us that we should incommode the priest. Thought nothing of our being so many, and of the priest being troubled. This signified that I had many unruly thoughts where I ought not to have them; thoughts that I could never control. The people also that I had before seen resembled Poles, hussars, that are marauders. But it seemed that they went away.

[65] I was also in this temptation, that thoughts invaded me which I should never be able to control; yea, so hard that I was withheld from all other thought; only to give them free rein for once, to go against the power of the spirit, which leads in another direction; so hard, that if God's grace had not been the stronger, I should surely have fallen therein, or gone mad. Meantime I could by no means get my thoughts to contemplate the Christ that I had seen for that short moment. The movement and the power of the spirit came to me, and I felt that I would rather go mad. Hereby was signified my relation to the second priest.

[66] I can compare it to two scales of a balance, in the one of which is our own will and vehement nature; in the other, God's power, which our Lord so places in temptation that he sometimes lets it come to an equilibrium, but so soon as ever it will weigh down one side, he helps it up. So I have found it, to speak after a natural manner. From this it follows that our power that presses down that scale is little, and that it rather opposes than assists the power of the spirit; and thus it is only our Lord's work, which he disposes.

Finally we see the two. What he had been given was two, the relationship of God and man. He later called this "conjunction." He goes through some further temptation in which his old natural way of thinking seems opposed to the spirit. He goes to a second priest (ie. where one learns religion). He's been here before. There are so many roving, marauding thoughts that religion is disturbed (the inconvenience of the priest). This doubling of thought, with the spirit, and against the spirit, simultaneously, does feel as though one is going mad. Sanity is thinking one thing at a time. He is experiencing the old Swedenborg, who was full of thoughts (those marauding hussars and Poles) and the new Swedenborg, who wants just to be in accord with the spirit of God. He likens it to a balance with man and God on either side. One can try to oppose God (and woe to him) or try to be in accord with God. This is a very fundamental attempt to find balance between the two. Another way of saying this is that a new Swedenborg is forming, but the old one can still butt in.

[67] Then I found that various matters in my thoughts were brought forward that had been put into them long before; and so I found by this example the truth of God's Word, that there is not the smallest word or thought that God does not know; and if we do not obtain God's grace, we are answerable therefore.

[68] This have I learned, that the one only thing in this state (I know not of any other) is, with humility to thank God for his grace, and to pray for it; and for us to regard our own unworthiness and God's infinite grace.

[69] It was wonderful that I could have two thoughts, quite separate, at one and the same time; one for myself, who was occupied entirely by other thoughts, and withal the thoughts of the temptation, in such wise that nothing was available to drive it away; it held me so captive that I did not know whither to fly, for I bore it with me.

[70] Moreover after this again, when particular matters I had long before thought and rooted in my mind came up before me, it was as if it was said to me that I should find reasons to excuse myself; which also was a great temptation; or to attribute to myself the good I had done, or more properly, that had happened through me. But God's spirit prevented this also and inspired me to find it otherwise.

Swedenborg's experience is not really so odd. If you look, you too can find periods when you had a doubling of thoughts. Have you ever tried to think pleasant thoughts and go to sleep at night only to find yourself going over the same worries, over and over? Or perhaps some have tried to think loving thoughts only to find yourself preoccupied with something base? The process is similar here. While trying to think of religion Swedenborg is bothered by old thoughts that return unbidden. Or he thinks of past attainments (which were considerable) and starts to attribute his accomplishments to himself, only to remind himself that all the good he ever did was from God. This is an annoying experience which occurs when one is undergoing rapid changes, as is Swedenborg. Many saints went through this, having to think of holy things and finding other things on their mind. It was probably like this when Luther threw an ink pot at the Devil.

[71] This temptation was stronger than the former, inasmuch as it went to the innermost, and on the other side I had stronger proof of the spirit; for I sometimes burst out into a sweat. That which was suggested was not at all as if it would condemn me more, for I had the strong assurance that this was forgiven me; but it was that I should excuse myself and make myself free. I burst frequently into tears, not from sorrow, but from inward rejoicing that our Lord had chosen to show so unworthy a sinner such great grace; for I found from it all that this was the sum; that the only thing is to cast oneself with humility into our Lord's grace, to find one's own unworthiness, and thank God in humility for his grace; for if any glorification is in it, which makes for one's own honor, be it glorification of God's grace or whatever else, it is to this extent impure.

This temptation does go to his innermost self because it has to do with the direction and design of Swedenborg's will itself. In a paradoxical way it is a proof of the existence of the spirit which maintains the battle for something higher. He was taught he should forgive himself, and thereby set himself free. The root lesson he was learning is that the person can only turn to God in humility. I think you can see where pride could be devastating. He has awakened great forces in himself. Pride that he could rule them could lead to madness and disaster. In a way he is being ground down to a very ordinary, humble man. It is such a delight to meet a person who has gone through this.

They seem very real, very human, with no trace of pretension or phoniness. They also seem quite powerful without in the least attempting to seem powerful. So-called primitive peoples call this *mana*. This state was also treasured by the Samurai warriors. The warrior who feared death was easy to defeat. The warrior who was beyond concern about death was very dangerous.

[72] When, as was often the case, I was in my thoughts about these very subjects, and anyone accounted me as a holy man and on this account offered me dignity—as indeed it happens among certain simple people that they not only venerate but even adore some supposedly holy man as a saint I then found that in the earnestness which then possessed me, I desired to do him all the ill I could to the highest degree, in order that nothing at all of the sin should stick to him, and that with earnest prayers I ought to appease our Lord, in order that I might never have any part of so damning a sin to stick to me.

*[73] For Christ, in whom all the Godhead is perfect, ought alone to be prayed to; for he takes the greatest sinners to grace and regards as nothing our unworthiness; how can we therefore address ourselves in prayer to other than to him? He is almighty and the only mediator, which he does for other's sake; the holy are made such; it is his work, and not ours, that we, should . . .
[The three last words are crossed out. Editor]*

I spoke of saints before, and here it is, the outlook of a saint. Swedenborg was the direct opposite of the countless "gurus" who put on a slick presentation to get followers. Better, he felt, not treat him as a great person. He has considered "punching such a person in the nose," to cure him of this sin. Swedenborg grew up in a rather traditional religious, Christian home. R. L. Tafel has a detailed analysis of how his religious values changed between 1743-4 to his more mature period [2, pp. 1096-1113].

[74] I found myself more unworthy than others and the greatest of sinners, as our Lord has permitted me to go deeper into certain things with my thoughts than many other people; and the very fountain of sin lies there, in the thoughts, which are carried out in

action; which in this way causes my sins to have come from a deeper ground than many other people's. Therein I found my own unworthiness, and my sins greater than other men's. For it is not enough to make one self out to be unworthy, which may consist of something from which the heart is far away, and may be a counterfeit; but to find out the fact that one is unworthy belongs to the grace of the spirit.

Anyone can feign to be unworthy: "I am more humble than you." But to probe very deep, as Swedenborg has done, then really find you are unworthy, that is another matter.

[75] Now while I was in the spirit, I thought and sought how I might by my thoughts attain the knowledge of how to avoid all that was impure; still I marked, notwithstanding, that the impure, on all occasions, put itself forward. I found that it was dwelt upon in thought from the point of view of self-love. For instance, if any person did not regard me according to the estimate of my own imagination, I discovered that I always thought to myself "Ah! If you only knew what grace I have, you would act otherwise." This was at once impure, and had self-love for its basis. At last I found this out, and prayed to God for his forgiveness. And then I asked that others might enjoy the same grace; which perhaps they had, or do receive. Thus I could here clearly observe in myself one more of the horrible apples still remaining, entirely unconverted, which are the root of Adam, and original sin. Nay, and endless other roots of sin belong to me besides.

I will not comment on Swedenborg's theology except to say that, in this period of discovery, he shows a number of traditional Christian values. These are undergoing change as he gets into the process represented by his dreams. It is the *process* that interests us most here, for that is the focus of what is occurring.

"Now while I was in the spirit...." Swedenborg is quite aware of when he is in the spirit and when he isn't. While in the spirit, this natural scholar and searcher had to get something accomplished. So he seeks how to avoid the impure. "Still I marked, notwithstanding that the impure, on all occasions, put

itself forward." The impurity he is referring to is that of feeling better than others. Indeed he was better. He was a brilliant nobleman, who had mastered nearly the whole of human knowledge of his time. Why not just relax and enjoy his superiority? Because this was not his aim. He was looking for something higher. Yet these impure thoughts of superiority crept in. He tried to undo it by praying that the grace of God he felt, also be given to others. It would be easy to think that Swedenborg was great enough to seek this selflessness. But suppose this seeking of selflessness was also given him by this higher process. Would he not be struggling to overcome the impure and on his knees praying for others, just the same? The idea that if he does anything good it must have been given him by this higher process has already appeared (#60, 61). I put this in to overcome the simple model, Swedenborg strove for selflessness, so he achieved it. He may have been striving for what he was given to strive for. This makes more sense with the constant subtle reappearance of the feeling of his superiority over others, and other "horrible apples" unnamed. He was partly torn apart by this process. He tries to be one thing and keeps experiencing the opposite in himself.

[76] I heard a person sitting at table propose to his neighbor the question whether anybody could be melancholy who had a superabundance of money. I laughed in my own mind, and I felt inclined to answer, if it had been right to do so in that company or if the question had been put to me, that a person who has all means in excess is not only subject to melancholy but to melancholy in a higher place, in the state of the mind and the soul, or the spirit which operates therein. Wondered that he raised such a question.

[77] I can the better testify of this, as by God's grace I have received as my portion a superabundance of all I want in worldly means, can live in plenty on my annual income, and carry out the plans I have in my mind; and put by something after all. I can thus bear my testimony that the misery and the melancholy which arise from lack of life's necessities are low in degree and bodily in pressure, but are by no means so bad as the other kind. But as the power of the Spirit is in the one, the other knows nothing of this, for it may seem as if the former were strong so far as the body is concerned; but into this I do not enter.

[The last sentence from "But as" is crossed out with a thick stroke, made immediately after it was written.]

It isn't clear what state Swedenborg is in when he hears someone pose the question of whether anyone with an abundance of money could be melancholy. My guess is that he had been lying down and heard this question in the hypnogogic state, the state between sleeping and waking [12, Chapter 7]. Such comments are common in this state. After a long observation of this process I've finally become convinced that it is basically a spiritual process. That is, it views things from a higher level and throws in these comments to do just what we see it do here. Swedenborg is moderately wealthy and, for the present, rather melancholy. He is inclined to answer, oh yes, with a superabundance of money one can know a *higher* melancholy. Why? Because, though he outwardly has anything he wants, he is inwardly bereft. In a way it is more terrible this way. When poor you can think one day I'll be able to buy this or that. But when melancholy with an abundance of wealth, you know something is really wrong.

Again I would avoid the simplistic idea that Swedenborg is merely depressed. Imagine being in his shoes. The melancholy is a longing, in his case a longing to be in the spirit and nearer God. This melancholy itself could be designed by this higher spiritual aspect. *Whv?* The spiritual lightly asks a question to get him to think of *his situation*. It opens and exposes his longing. The so-called helpful person who rushes in with pulls or comfort to overcome his melancholy would be blind to the wonder taking place: this thinker is *feeling*. In #75 he says, "I thought and sought how I might by my thoughts attain the knowledge...." This thinker is *feeling, longing*. It is now apparent to him that neither status nor wealth really answer his true need. How best to *know* this? By living it. He's going to the roots of wisdom. If I were his therapist I would not recommend any of the multitude of pills that are supposed to help his melancholy.

Can this hypnogogic commentary happen in the waking state? Oh yes. It helps to become well-acquainted with it in the state between sleeping and waking, then it is easier to spot in daily life. A quick thought *flashes* through the mind that you had not participated in constructing. In fact it's quite common and normal. It's just that most people take credit for all that happens in their head, except dreams. In contrast Swedenborg is carefully noting what is not of his making, that which is given to him. Melancholy was given to him, not sought by him. So we should suspect it is part of the same process by which a lot of

things are given to him. Is other people's melancholy also potentially useful? Yes, of course. Why did he cross out "But as the power of Spirit is in the one (who is rich and melancholy), the other (the poor person) knows nothing of this, for it may seem as if the former (the rich one) were strong so far as the body is concerned; but into this I do not enter." I think he crossed it out because he saw that he had elevated *his disorder* over that of poor persons. He had done it again acted in pride. It was crossed out with a thick stroke of the quill pen, which easily gives a wide line with pressure. Besides, who knows but that the struggle of poverty might also be experienced as a high spiritual matter?

[78] Saw a bookseller's shop. Thought immediately that my works would do more than other people's. But then it struck me at once that one is servant to another, and our Lord has among his means a thousand issues for preparing one man; and thus every book ought to be left to its own value, as a means near or remote according to the state of each man's reason. Still, pride, arrogance will push forth; may God control it, who has the power in his hands.

Here is another example of the pride shown in #75. Evidently in his youth he did want to be important, and his frequent publishing was a means to that end.

[79] Had so much of the Lord's grace that when I would determine to keep my thoughts in purity I found I had an inward joy, but still a torment in the body, which could not at all bear the heavenly joy of the soul: for I left myself most humbly in God's grace, to do with me according to his pleasure. God grant me humility, that I may see my own weakness, uncleanness, and unworthiness.

I described his experience as somewhat torn apart earlier and here is another example. Inwardly when he attempts to be pure, he can experience a spiritual joy. But outwardly the body can feel melancholy and in torment. Both are *feeling* states. He is undergoing affective change.

[On the 29th page only 20 lines are written, and these are entirely covered with strokes of ink. The following paragraph has been made out with considerable trouble, but portions of it can only be regarded as approximations in the way of guesses.]

[80] During all this time I was in society as usual and no one could in the least [observe in me any change]; this was of God's grace;

but I knew what the case was, not daring to say that so high grace had been vouchsafed me; for I found that it would conduce to no end, but for people to think about me in one way or another, for or against, each person in his own way. I found that it could do no good were I to mention in private society, for the alleged glorification of God's grace, that which might redound to my amour propre.

[81] I found no better comparison for myself than when a peasant is raised to power as a chief or king and can command all that his heart desired; but who yet had something in him that caused him to wish to learn that of which he himself knew nothing. And from the comparison one discovers that it is . . . thy gracious hand that causes the great joy. Yet was I sorrowing to think that man can by no means place himself within that grace.

We have another section that was scratched out. If you read between the lines there is the same hint of pride. He feels very fortunate to be in God's grace. Should he tell others of this? No. They would simply judge him as they will anyway. If he mentioned it, it might simply add to his self-love (*amour propre*) which is the problem he is fighting. My guess is that this was scratched out for the same reason as the other deleted line (#77), namely that writing it reflected the problem he was trying to overcome.

He felt like a peasant raised to the power of a king, "but who yet had something in him that caused him to wish to learn of something he knew nothing about, the spiritual.

[April] 8-9

[82] It seemed that I had on my knee a dog, and I wondered that it could speak and ask about its former master, Swabe; it was blackish, and it kissed me. Wakened, and cried out for Christ's mercy on the great pride I cherish and the self-flattering it induces.

Afterwards I thought that it was my fast day, which had been the day before, and that many things had been packed up for the army.

Odhner [3] thinks Swabe is Anders Swab, whose family had a complicated relationship with Swedenborg's own family. Swedenborg later referred to

Swab in his *Spiritual Diary* #5042 as one who destroyed a region of Sweden by flattering those who stood with him and destroying those who didn't. Swabe's dog, then, is an overweening wish for power and influence, a black dog, on his knee, that is close and familiar. This black dog represents a desire for power and influence and has been talking to him (#76). He is kissed by this dog and seems to accept it.

Swedenborg rightly believes that in his sleep he ran into *his own "great pride I cherish and the self-flattering it induces."* Recall that the dream is made out of the substance of Swedenborg's life. It uses Swabe to represent what Swedenborg associates with him. The dream is not about Swabe, but about pride and flattery.

"Afterwards I thought it was my fast day, which had been the day before, and that many things had been packed up for the army!" I hope the reader is beginning to see the thread of meaning. He thinks it is fast day, that is, this feels like a day in which he fasts. We haven't known it, but he appears to have chosen to fast one day a week. April 9, 1744 is a Thursday. Link together fasting and packing up many things for the army. You will recall that in #35 Swedenborg uses the army in the sense of God's forces. Here he fasts and things are packed up (saved, made ready for future use) for God's forces.

[83] Afterwards a young woman in dark clothes came in, and told me that I ought to go to... Then there came at my hack one that held me so fast, the whole back with the hand and all, that I could not move. I besought one that was beside me for help, and he helped her away; but I had no power to move the army myself. This was the temptation of the previous day and signifies that I am by no means capable of doing any good thing of myself. Afterwards a whistling was heard as he went away, and I shuddered.

We are not yet clear what women represent. My guess is that they represent something to do with feelings, the affective. She arrives in dark clothes. Ochner has written "black clothes." Perhaps she is the melancholy he had felt. He is held back. The dream emphasizes this. He is held *back* by his whole *back*. He cannot move of himself. He seeks help. I agree with his interpretation that he cannot do any good by himself. He had been held hack by melancholy which deeply taught him that he cannot do any good by himself.

"Afterwards a whistling was heard as he went away, and I shuddered." Afterwards he associates two kinds of tremors [2, #1086], one with evil spirits

and the other with the presence of Christ. We don't know for sure how "he" is, indeed whether he was the helper of the one who held him back. The feeling is of evil, the eerie.

*[84] Afterwards I saw in St. Peter's Church a person that went into the chamber underneath where Peter lies, and he was carried out, and it was said that somebody is still lurking there.
It seemed that I was free to go in and out, God lead me.*

This is a murky scene. There is a chamber underneath a church where St. Peter lies buried. Someone went into the chamber and was *carried out*—yet perhaps someone is still there. But it develops that Swedenborg is free to go in and out. So we might suppose Swedenborg was the someone who went into the chamber, was carried out and yet perhaps was still in there. What is this sacred burial chamber Swedenborg has gained access to? It was the tomb of the founder of a church and companion to Christ. In effect, Swedenborg's works founded several churches *after* his death. The dream is perhaps precognitive. It is murky, that is, it isn't clear yet to Swedenborg what it means. The dream suggests a growth of awareness. It quickly went from "someone" went in to *Swedenborg* went in and out.

*[85] Afterwards I saw all that was unclean, and recognized myself as unclean, unclean with filth, from head to foot. Cried "Mercy of Jesus Christ."
[A phrase in the Swedish Common Prayer Book, the beginning of the Confession.]
So the thought [of the words] "I, poor sinful man," was brought before me; which I also read the following day.*

Again Swedenborg recalls something of his childhood religion in his sleep. "I, poor sinful creature" are the opening words of the old Swedish liturgy of 1697, p. 1020, which is to be found in all subsequent liturgies of the Swedish Lutheran Church [3, p. 37]. These words were brought before him in the night, so he read them the next day. Swedenborg's inner process uses his early religious experience in a rather touching, positive way. He is being called back to his feelings as a boy. Though he never became a minister, as his bishop father had hoped, religion had taken hold in him in a deep way.

[April] 9-10.

[86] The whole day, the ninth, I was in prayer, in songs of praise, in reading God's Word, and fasting; except in the morning, when I was somewhat employed in other matters, until this same temptation came, that I was as it were compelled to think that which I would not.

This was Maundy Thursday, referred to in #33. You will recall that in that dream two persons explored a house that was not yet ready. They said they had a punishment for him on next Maundy Thursday, so we'll have to see what happens this day. He spends Thursday the 9th fasting, in prayer and in reading the Bible. The same temptation came, that is, what he did not want to think of, he did think of.

Perhaps I should comment on this process. Some, who don't understand it, might think they are going mad. Suppose I insisted, on pain of death, that you not think of brown bears all day long. Of course, in the next moment, you would be deep in the midst of brown bears. The more seriously you took my injunction, the more bears at every turn. It is almost as though the great effort to control the mind reminds it instead to think of what it isn't supposed to think of. The only way you could really win the brown bear test would be if you didn't care a fig about whatever I was talking about, and couldn't remember what I said in the next moment.

There is a wonderful Zen Buddhist story on this theme: It was absolutely forbidden that male Zen monks should touch females. Two monks came to a stream bank where a woman desperately needed to cross to get to her child on the other side. One monk simply picked her up and carried her across and put her down on the other side. The two monks walked on and it appeared the other monk was troubled. Finally after six miles, the troubled monk blurted out, "How could you pick up and carry a woman. You know it is forbidden?" The helpful monk just said, "I put her down on the stream bank. *You* are still carrying her."

This stressful tearing apart of thought occurs to all who try to control thought. It was an experience known to most saints. Those who never tried to control anything find it hard to fathom. It is a very useful process. It directly overcomes the vanity of thought that one can control all thoughts. You quickly find you are involved in forces larger than yourself. Swedenborg already knows that he can't do it of himself, that humility under God is his only respite.

[87] This night as I was sleeping quite tranquilly, between 3:00 and 4:00 o'clock in the morning, I wakened and lay awake but as in a vision; I could look up and be awake, when I chose, and so I was not otherwise than waking; yet in the spirit there was an inward and sensible gladness shed over the whole body; seemed as if it were shown in a consummate manner how it all issued and ended. It flew up, in a manner, and hid itself in an infinitude, as a center. There was love itself. And it seems as though it extended around therefrom, and then down again; thus, by an incomprehensible circle, from the center, which was love, around, and so thither again.

[88] This love, in a mortal body, whereof I then was fill, was like the joy that a chaste man has at the very time when he is in actual love and in the very act with his mate; such extreme pleasantness was suffused over the whole of my body, and this for a long time, lasting all the interval of waking, especially just before I went off to sleep, and after sleep, half an hour or an hour. Now while I was in the spirit, and still awake for I could open my eyes, and be awake, and then again enter the state, I saw and observed that the inward and actual joy came from this source, and that in so far as anyone could be therein, so much cheer has he; and so soon as any one comes into another love that does not concentrate itself thither, so soon he is out of the way;

[89] for instance when he came into any love for himself—to any that did not center there—then he was outside of the way. There came a little chill over me and a sort of slight shiver as if it tortured me. From this I found from what my troubles had sometimes arisen, and then I found whence the great anguish comes when the spirit afflicts a man; and that it, at last, ends in everlasting torment and has hell for its portion, when a man unworthily partakes of Christ in the Holy Supper; for it is the Spirit that torments the man for his unworthiness.

[90] In the same condition in which I was, I came yet deeper into the spirit, and although I was awake, I could by no means govern myself, but there came a kind of overmastering tendency to throw myself upon my face, to clasp my hands, and to pray as before; to pray for my unworthiness, and with the deepest humility and

reverence to pray for grace; that I, as the greatest of sinners, might have the forgiveness of sins. Then also I observed that I was in the same state as the night before last; but could tell nothing further, because I was awake.

Again we see that Swedenborg's efforts to control his thoughts seems to lead directly to ecstatic religious experience (#78-79, 86-87). I begin to suspect that the struggle with thought control is a real spiritual path for Swedenborg.

This process should not seem too amazing. Something similar happens to many people. Say your life is filled with certain concerns during the day. As you go to sleep you think of these concerns. You awaken during the night and in a half-waking condition the whole matter is seen in a different light. You go over and over these new insights. You circle around and around your new understanding, with new insights coming forward. Many scientists have made discoveries in this state. I regularly "sleep on" my worst problems this way. Suddenly, what had seemed impossible becomes transparently clear. Swedenborg is in this state, only the problem he sought to solve was closeness to God. This state partakes both of the ordinary thinking of consciousness and all the richness of the inner processes.

It is a very emotional, ecstatic, and visual experience for him. "There was love itself. And it seems as though it extended around therefrom, and then down again; thus by an incomprehensible circle, from the center, which was love, around, and so thither again." He is experiencing the design of creation. God's love is the root of all. It issues forth and down into creation and then returns to its center again. (I once had a similar vision in lovely colors, issuing forth and returning to itself.)

He likens this to the chaste union of a man with his mate. Here we have the first clear sexual reference, but he uses the image of being with one's love as representative of God's love. He also found that when he reflected on any other kind of love, such as love for himself, he loses the heavenly experience. Then he is outside of the heavenly and he shivers and feels tortured. Man is tortured for his unworthiness of spirit. He felt compelled to throw himself on his face and humbly pray for the forgiveness of sins. He then finds himself in the same state as the night before last, that is in temptation, again attempting to control his thoughts.

[91] At this I wondered; and so it was shown me in the spirit that man in this state is as a man with his feet upwards and his head downwards.

And it came before me why Moses had to put off his shoes when he was to go to the holy place, and why Christ washed the apostles' feet, and answered Peter that when the feet are washed all is done. Afterwards in the spirit I found that that which goes out from the very center, which is love, is the Holy Spirit, which is represented by water; for it is called water or wave.

In this state it is easy to see analogies or connections. The seemingly most disparate things are seen inwardly as similar. He sees what taking off one's shoes or the washing of feet means. It is an attempt to clean up the natural, ordinary person. So he is washing feet when trying to control thoughts. He was shown, in spirit, that each person tends to be upside down. We approach Clod with our natural (feet first) and our higher aspect is down towards earth. Swedenborg is trying to make himself worthy, that is, to take off his shoes to enter the temple (see #84), by his attempt to control his thoughts.

He goes back to the love that radiates out from the center and sees it is the Holy Spirit. The feeling is so strong in him he easily sees that the Holy Spirit is represented by water or waves. Reflect on waves beating on the shore and you sense the power and present activity of the Holy Spirit.

[92] In fine, when a man is in the condition of having no love that centers in himself but that centers only in the general or public good, which represents here on earth in the moral world the love in the spiritual world, and this not at all for his own sake or society's sake but for Christ's sake, in whom love is and center is, then is man in the right state. Christ is ultimate end, the other ends are mediate ends; they lead direct to the ultimate end.

This is another insight from this night's experience. His theology is richly washing up on the shores of consciousness. It solves the problem of how to love: you are selfless in this world if you love the general public good. This corresponds to the love of God in the spiritual world.

[93] Afterwards I fell into sleep, and saw one of my acquaintances at a table; he saluted me, but I did not observe it at once or return his salutation; he was angry and gave me some hard words. I tried to excuse myself and at last I said that I was liable to be buried in thought and not to observe it when any one saluted me, so that sometimes I passed my friends in the street without seeing them.

I appealed in confirmation of this to another acquaintance who was present, and he said it was so; and I said that no one wished to be (God grant this may be so) more polite and humble than I. This dream happened on account of the former night when I was in other thoughts than I ought to have entertained, and it showed that our Lord in his infinite mercy is willing to excuse me. But my friend made no reply thereto; however he seemed to be convinced, as I believed.

It isn't easy to see immediately why he had this dream. A friend salutes him and he seems to overlook his friend, who got angry. In #92 Swedenborg just spoke of the love of the public good. He falls asleep and is scolded for overlooking a friend in his preoccupation with his thoughts. It appears he is being lightly scolded, this time as one who overlooks others (the general public good), in favor of his thoughts. He pleads humbly he meant no ill will, as is the case. His friend, God, is convinced, maybe.

It seems Maundy Thursday was no real punishment. He had a little temptation and a little scolding, and much heavenly vision. One can't help wonder if the one who threatened Swedenborg in #32 wasn't the same as the one who "punished" him this night.

[April] 10-11

[94] Came into a low room where there were many people; saw however only one woman, was in black, but not evil; she walked a long way into a bedroom, but I would not go with her. She waved to me at the door. Afterwards I went out and found myself detained several times by a specter which held me all down the back. At last it disappeared,

[95] and I came out. Came a foul specter which did the same thing: it was a foul old man. At last I got away from them. It was my thoughts that I had had the day before when I regarded myself as all too unworthy and thought that in my lifetime I should never surmount this state; but yet consoled myself with the thought that God is mighty in all things, and that his power does it; yet still there was something in me that caused me not to submit myself as I ought to God's grace, to do with me according to his good pleasure.

Notice what happened the day before, because it is the key to the dream. Evidently during the day he was caught in a feeling of melancholy that he was

really unworthy of God's grace and would never overcome this state. Again a woman in black appears. She is the melancholy he feels. (This is very like #83.) She waves at him from a bedroom door. This seems like a suggestive invitation, but he doesn't accept it. The hint, at least is that he could get closer to her. Instead, he is detained several times by a specter which holds him back, *by the back*. This was done also by a foul old man. At last he got away.

The woman seems to represent his mournful feelings. Yet there is some promise that he might work out the relationship with her. He is held back, by the back, by evil specters. In general the dream looks like an image of his experience during the day in which he is held back by melancholy feelings regarding his unworthiness. But this emphasis on the back may have some other implications. If the front is conscious, then the back is unconscious, natural, the involuntary. He is caught in an involuntary process. All three translators use the word specter, which implies a ghost that involves terror. I feel there is something more here that may become clearer in the course of these dreams.

[96] When I came out, I saw a great many people sitting in a gallery, and lo! a mighty stream of water came down through the roof; it was so mighty that it broke through all that it met. There were some that barred the opening or hole. Some also that went aside so that the water should not hit them. Some that dissipated it into drops. Some that diverted its course so that it turned away from the stand. This, I suppose, was the power of the Holy Spirit that flowed into the body and the thoughts, and which in part I impeded; in part I went out of its way; in part, I slanted it from me. For the people I saw represent my thoughts and will.

I am fully in accord with his interpretation. He made water representative of the Holy Spirit at the end of #91. It is a mighty force that breaks through, yet he has various ways of dodging its full force.

[97] Afterwards I came out of this and was enabled in my thoughts in a certain way to measure and divide into parts that which went from center to circumference. It seemed to be heaven; for there was afterwards a heavenly brightness. I can indeed have my thoughts about this; but as yet I dare not be too confident; because it concerns something that is to happen.

Here he goes back to the high vision of heaven of the night before. He hopes that he will be shown heaven. He tries not to be too confident. He wants it so badly, but he feels unworthy. For reasons he doesn't indicate, he sees his preview of heaven as precognitive. It is. He will be allowed to explore heaven in the not too distant future [11].

[98] While I was in the first struggle of this trial, I cried to Jesus for help, and it went away. I also held my hands together under my head, and in this manner it did not return the second time. Yet when I awoke, I had shiverings and I heard time after time a heavy muffled sound, but did not know whence it came.

This is a private journal written only for himself. Yet, for us, something is unclear. How does he know this is the *first* struggle of this trial? I can guess at the meaning of holding his hands under his head, but it is too much of a guess to share with the reader. When *awake* he shivers. He seems to take this to mean contact with either the demonic or the spiritual (#51-54, 56, 83). The whole scene is unclear but we can say this: when in the state between sleep and waking, hearing muffled sounds, especially if they are strong, one gets the feeling that something is going on, but the meaning and nature of that something is unclear (muffled). We know that Swedenborg later will be introduced bodily into heaven and hell. Can you see that exploring this state, and allowing things to happen, is training and preparation for the later introduction into heaven and hell? In fact, we could already categorize his experiences. This one is more like hell, for there is struggle, shivering, and heavy muffled sounds. This is the dark side of the spiritual. This experience is not empty. Like his sense of melancholy, it is training and preparation. He is learning to let things happen and learn from them. Is this a dangerous thing to do? Not particularly. Everyone has gone through similar experiences thousands of times, but mostly they are forgotten. It *is* dangerous if your vanity gets caught and you begin to think you are a special wonder. Then it can be quite deadly to one's sanity. The reason is that the demonic hellish forces (or whatever you want to call them) start an elaborate game of great promises and great disappointments. This is detailed at more length in my research on hallucinations [12, p. 136]. You will recall that Swedenborg has already gone through experiences that made him feel unworthy, and he trusts in God. This attitude is the opposite of vanity, so he is safe.

I don't want to get into a lengthy discussion on normal processes in these in-between states versus hallucinations, versus spiritual exploration. Basically

they are different ways of viewing a *single process*; Swedenborg is viewing *that process* as spiritual. His attention to it is amplifying, intensifying, and making clearer this process, which is latent in everyone. It is a universal process that most people pay no attention to and even forget it occurred. Unlike most people, Swedenborg is quite interested, and awake enough to set down what happened. Outwardly, *in* normal social intercourse, he appears quite normal and indeed he is. These experiences are not thrust on him unbidden (as occurs in madness) but are the result of his deliberate exploration of inner processes.

[99] Afterwards, when I was awake, I wondered to myself whether this might not be phantasm. Then I observed that my faith faltered; but I prayed with clasped hands that I might be strengthened in the faith, and this immediately took place. My own worthiness in comparison with others also came into my head; prayed as before; and the thought of it disappeared at once. So that !four Lord takes his hand from one in the very least, one is out of the right way, and the true faith, as it was with me, according to his very palpable showing.

I am pleased that my extra comments (above) happened to fit in with Swedenborg's concerns. He wonders if he has merely run into a phantasm. Both Odhner and Tafel translate this as a phantasy. Swedenborg wonders if this is merely imagination, which is a good question. Many people would say yes! But they are also the ones who would not work nearly as hard as Swedenborg to find out. On this his faith faltered! That is, he very much wants an encounter with God, not a mere imagining. His use of clasped hands now seems to be a gesture that for him implies strength and faith in the search for God (recall #90). Again the temptation of feeling superior to others comes, but it disappears quickly with prayer. Odhner's translation of the last line is clearer. "If therefore our Lord in the least withdraws His hand from a person, he is out of the right path and out of the faith itself, as has been the case with me who so manifestly has experienced it."

This is now Swedenborg's settled view. If he is lifted up into heavenly experience, it is God's work alone. On his own he can accomplish nothing. If God's hand is withdrawn he can fall into hell. Hence he has no merit whatsoever. He is a man very much in need of God.

[100] I slept about eleven hours this night, and all the morning was in my usual state of inward joy; yet there was a pang with it.

This I supposed to arise from the power of the spirit and my own unworthiness.

At last by God's assistance I attained to the thought that man ought to be satisfied with all that the Lord pleases, for it is his; and that man does not at all resist the spirit when he obtains from God the assurance that it is God's grace as it works for our good; for as we are his, so we must be content with what it pleases him to do with that which is his. For this however man ought to pray to our Lord, for it does not in the very least come within our own power.

He has been having so many experiences during the night that it is a great gift when he can sleep eleven hours. He is in a state of inward joy but with a pang to it. The pang he supposes is related to his unworthiness. Notice how experiential and feelingful he is. Where now is the great scientist, the philosopher, the anatomist who wrote thick volumes? He's in the process and being changed within. The negative side, his "pang," seems lessened. It is a hard lesson he is learning, that one must learn to accept what God gives. The most one can do is pray to the Lord.

[101] He then gave me his grace to this end: I passed a little inwards with my thoughts, and wanted to understand wherefore it happened so; which was a sin. The thoughts had no right there; but I ought to pray our Lord for ability to govern them. It is enough that he so pleases. But in everything one ought to call upon, to pray to, and to thank him; and with humility to acknowledge our own unworthiness.

[102] Still I am weak in body and in thought, for I know of nothing but my own unworthiness and that I am a miserable creature, which torments me. And by this I see how unworthy I am of the grace that has been granted me.

I prefer Odhner's translation. "I reflected somewhat upon this and wanted to know why it is so, which was a sin. The thoughts should not go in that direction, but I must pray to the Lord for power to control them." So much for the great reasoner. It is a sin to even ask why!

[103] Observed also that the stream, as it fell down, pierced through the clothes of a person who was sitting there as he was stepping out of the way. Perhaps a drop has fallen upon me, and

presses hard; what would it be if the whole stream came. For I adopted the motto:

God's will be done: I am thine and not mine [struck out]. God gives grace thereto; this is by no means mine.

He thinks back to the falling water (#96), which was the Holy Spirit, falling on people. He accepts the meaning of the dream and works with it. This is a way used by many to work with, and show respect for the process that generates dreams. They relate to the Dream Maker in the very language of the dream. He identifies with one who foolishly scurried out of the way when the Holy Spirit came. But perhaps a mere drop got through to him and now presses hard. How wonderful it would be if the whole stream reached him. Swedenborg crossed out "I am thine and not mine." I don't think he wanted even that much attention to himself as to say "mine."

[104] I discovered that a man may be in spiritual agony although he is assured by the spirit that he has obtained the forgiveness of sins; and has the hope and the assurance of being in God's grace. This may [the two last words are crossed out].

[April] 11-12

[105] I was dreaming the whole night, though only the smallest fraction of it comes to mind. It was as if I was being taught all night in many things of which I have no recollection. I was asleep about eleven hours. So far as I can recall it, I think (1) it was the said substantials or essentials which a man ought to study and investigate. (2) It was told me also of the thymus and renal gland [of which he was then writing in Regnum Animale] that as the thymus separates the impure serum from the blood, and the renal gland carries it back into the blood after it has been purified, so it also happens in us, as I believe, spiritually.

This, too, is a common state. It is especially common in those who think a lot during the day. It is as though the inner process goes on all night thinking, but it is quite different from the thought of day. It *knows*, answers, and instructs. It often goes over and over a point as though it is patiently instructing a very dumb student. I recently had a whole night of instruction on the meaning of two, taught to me as it functions in ancient symbolism and mathematics. It was so rich and subtle and complex I abandoned the idea of trying to explain it to anyone. In this state complex relationships are transparently simple.

Swedenborg is beginning to see in human anatomy correspondences to spiritual truths, for the body is an embodiment of our spiritual capacities. This will become a strong current in his later theology. He had by now reached no. 379 in Vol. II of *The Animal Kingdom*.

[106] (3) It seems that I saw my sister Caisa, who did something somewhat amiss and afterwards lay down and cried out. When our mother came she assumed a totally different mien and a different speech, the signification of which shall be given hereafter.

[107] (4) There was a priest who preached to a great congregation, and at the end spoke against another person, but whether he was named or not I do not know. But then one stepped up and talked against him and said that it ought not to be so. I was with them afterwards in a private company, and then, on inquiry, it was said that the punishment for such a matter is disgrace, with a fine of three marks Swedish. He seemed to be not at all aware that it was thus punishable. It was said that one begins with what costs one mark, then two marks, etc.; which signifies that a man ought not to preach against anyone, or to speak, or to write; for it is punishable and slanderous in the eve of the law. For it touches one's honor and good name.

[108] (5) Afterwards my knees were moved of themselves, which may signify that I had been somewhat humiliated, as also is the case; which is God's grace, for which I am most humbly thankful.

[109] Afterwards I found in myself and perhaps was directed to it by the third point in the dream, that in every one of our thoughts, yea in that thought that we believe almost pure, there adheres an endless amount of sin and impurity; as also in every desire that comes from the body into the thoughts, which spring originally from very great roots. Al though thought should appear to be pure, yet underneath it is the fact that the man thinks from fear, from hypocrisy, and many other passions; as indeed one may somewhat discover by reflection; so that we can all the less make ourselves free from sin, in that there is no thought that is not mingled with much uncleanness or impurity. Therefore it is best

every hour and moment to confess oneself guilty of hell punishment; but to believe that the grace and mercy of God, which is in Jesus Christ, overlooks it.

[110] Yes, I have often observed that the whole of our will that we have got, that is ruled of the body, and that introduces thoughts, is opposed to the spirit which does this. Therefore there is a continual fight, and we cannot in any way unite ourselves to the spirit; but the spirit, of grace, unites with us. On this account we are as it were dead to all that is good; but we can incline ourselves to the bad. For a man ought always to count himself guilty of numerous sins; for the Lord God knows all (and we, very little) of our sins that only come into our thoughts; [we know] only of those that come into our actions, when we become persuaded of their sinfulness.

It is also to be noticed [crossed out].

Caisa is Swedenborg's familiar name for his younger sister Catherine. (He had eight brothers and sisters.) Here, Caisa did something wrong and then covered up her distress. People speak out against each other, but this is wrong and punishable. Swedenborg doesn't make it clear, but he seems to take this as a lesson regarding his faults: he *can* do wrong; he *can* cover up his feelings; he *does* criticize others. He prays and feels his knees involuntarily bend. In his commentary it is clear that he is taking this as an illustration of his weaknesses.

[April] 12-13.

[111] I observed through the spirit that I was in the same mental state that I had been the day before; which was also represented to me by a kind of spiritual light-writing; that the will influences the understanding most in inspiration [breathing in]. The thoughts then fly out of the body inward, and in expiration are as it were driven out, or carried straight forth; showing that the very thoughts have their alternate play like the respiration of the lungs; because inspiration belongs to the will, expiration to nature. Thus the thoughts have their play in every act of respiration; therefore when evil thoughts entered, the only thing to do was to draw to oneself the breath; so the evil thoughts vanished.

[112] Hence one may also see the reason that during strong thought the lungs are held in equilibrium, still more in a condition of nature; and at this time the inspirations go quicker than the expirations; at other times the reverse is the case. Also, of the fact that in ecstasy or trance the man holds his breath; at this time the thoughts are, in a manner of speaking, away. Likewise in sleep, when both inspiration and expiration belong to nature; when that is represented which flows in from a higher source. The same may also be deduced from the cerebrum; because in inspiration all the organs intimate with the cerebrum itself are expanded; and the thoughts then obtain their origin and their course.

Swedenborg has been lying down in a reflective mood. He observes a number of subtle inner correlates of the process of breathing. Breathing in is like inspiration, it is of the will and lifts up our thoughts. ("inspire" and "inspiration" can be used to denote physical or psychological processes). Breathing out produces thoughts that are nature, of the body. We exist in the rhythmic interplay of these two trends. One can then treat evil thoughts by drawing in the breath. When we are thinking very hard we tend to hold our breath. Psychologists have noticed this too. Sometimes anxiety can be treated by making a person aware they are holding their breath and encouraging them to breathe deeply and freely. Swedenborg also noticed that in ecstasy or trance there is almost no breathing at all. "Likewise in sleep ... when that is represented which flows in from a higher source." Swedenborg seems to see the whole process occurring in sleep as being from a higher source. (His thesis that the cerebrum itself expands and contracts I don't believe is true. Mind yes, cerebrum no.)

[113] Afterwards I came to a place where wondrously large and high windmills were turning with dreadful rapidity. Then I came into a darkness, and I crept upon the ground and was afraid that one of the sails of the windmills would lay hold of me and kill me. I actually got beneath a sail, which then stopped, and I was well off with it; for the sail helped me. This signifies that the day before I was in combat with my thoughts (which are meant by the sails of the windmills) and meantime I had no idea what I should do; but with God's assistance my thoughts were tempered and so I

was brought away safe and sound. Wherefore, honor and praise to God who does not despise my weakness.

It is curious he had been reflecting on the breath and then dreamed of something related, a windmill, turned by the wind. In spite of all one's high thoughts when asleep it is difficult not to become afraid when caught by the "wondrously large and high windmills" of the mind. He is in the darkness (of understanding) and creeps on the ground. But when he gets beneath a sail it stops and helps him. Though there are very great forces around, he is all right if he creeps on the ground in the darkness and prays these forces will not kill him. Swedenborg's own association is that the turning of the sails and his fear was his combat the day before with his thoughts. The great sails turn like his thoughts and threaten the little man beneath them. But this doesn't tell us what wind (spirit) turns these sails or to what end. Windmills are made for some use is the use here to teach a little man of great forces?

[114] Afterwards I seemed to be in company with some who endeavored as it were to make gold; but they saw that they must climb up; but this they could not do, and without it, it was impracticable to make gold. This went on for a time; then at last I was with two persons who attempted in spite of all to rise up; although our Lord was by no means with them. I said: It cannot possibly be done; and so I went up before them. I had a rope, and pulled. Observed that underneath there was something that pulled strongly the other way. At last I saw it was a fellow, whom I had the better of and lifted him up; and so I congratulated myself and said that it was as I had said.

[115] Signification I believe is this: the gold signifies what is good and pleasing to God; one must climb up to get it; and this is by no means within the compass of our own power, however much we imagine that by our own powers we are able to do it; but then we find that there is that which pulls forcibly the other way; however, at last we conquer through God's grace.

"Someone" is trying to make something of beauty and value (gold) but he discovers he must climb up. Since this was formed out of the substance of Swedenborg's life the someone must be him. But why is it *someone*? The dream is operating from a transcendent view (making gold, climbing up). From this transcendent view it says "someone" around here is trying to do this but

can't. That someone is the old Swedenborg who had been trying to climb up on his own.

The image of gold for spiritual achievement is quite ancient. Swedenborg knew something of alchemy, which was still somewhat current in his day. While some alchemists were really just primitive chemists trying to create real gold, Carl Jung has done extensive work [13] showing that some were trying to create philosopher's gold, that is, religious enlightenment. Chemical knowledge was so vague in those days that it was easy to project one's inner life into concoctions. Swedenborg would later establish that gold in the Bible means the good from love and faith [14, #110]. So thus far, the dream is resaying what Swedenborg is quite clear on, that celestial good cannot be made by a person, but only by God. To get to it one must climb up, that is, become elevated into the celestial, which is only done by God.

"This went on for a time; then at last I was with two persons who attempted in spite of all to rise up; although our Lord was by no means with them." Why does the struggling Swedenborg become two persons? Well we have already seen him become two in his struggle to control his thoughts. He did not want to think of his own gain, and yet he did. So there were two who tried to climb. "I said: It cannot possibly be done." This echoes what Swedenborg has been saying for some days now in this *Journal*. But at some level in him, where he was divided, two tried anyway. Then we have a surprise. "and so I went up before them. I had a rope and pulled." It was the new Swedenborg who said it could not be done and then proceeded to do it. This is another reason for the older Swedenborg to appear as both "someone" and as two people. The new Swedenborg is in league with God, because it is already established *no one* makes this climb without God's help. Even the new Swedenborg feels "someone" pulling him back. Fortunately he has the strength to help this poor someone (who is his old self) up. "and so I congratulated myself, and said that it was as I had said."

You might well ask how it could be that *only God* could aid a person in this climb, yet Swedenborg climbed it and moreover pulled up some other poor fellow. My answer may surprise you: the Swedenborg that climbed and pulled up some other fellow, *was God*. Logically there can be no other answer. If only God could do it and Swedenborg did it and pulled up someone else, so this Swedenborg is God. What this means in everyday terms is that Swedenborg is already deeply into the experience of God. The boundary between him and God is now blurred and shifting. At times he feels very much like a weak,

humble mortal. At other times, by God's grace, he is aware of the life of God. Still, outside observers would not notice anything. He isn't the God that can move mountains. I should perhaps say why I am so sure this shift is possible. For some years now I have been aware that God often appears in my dreams as myself, helping out "someone." I have many dreams that just don't make sense any other way - the "me" in dreams is so much better than the ordinary conscious "me" I am aware of. On a practical level this just implies a fair degree of familiarity between God and the person. Some may say theologically this just isn't possible, but God isn't aware of this limitation. In this dream either Swedenborg is wrong, it doesn't require God to be elevated (a central tenet in his and most theologies) or else God here acted through Swedenborg. When you think about it, the fellow who tried to climb on his own powers was not punished or set back. He was raised, but not by his own powers, which is very kind of God; otherwise the somebody, namely Swedenborg, would not have made it! I see this dream as an indication that Swedenborg has really contacted God and has begun to be familiar with Him.

[116] Afterwards I was for a considerable time in the same thought, which became ruddy in its light, which ruddiness signifies that therein is God's grace, and that upon this depends the issue of our really doing (with God's grace and in faith, which may God give) that which is good. This is making gold; for in this case man gets from our Lord all that is wanted, all that is useful to him. Thus was represented very powerfully that that which is good ought to be effected, and that the gold lies therein.

Here we clearly see Swedenborg is using gold to represent the spiritual. Swedenborg has long had a practice of dwelling on a single idea. Here he was so pleased by dream #114 that he remained in the same experience. This was expanded into a reddish light. This needs a little elaboration for not many people have seen colored thought. The term for this is "synesthesia," actually a mixing of senses. Here thought and the perception of color mix. But what does it mean? Its meaning is a little clearer if I tell you that for the rest of Swedenborg's life he will see a ruddy glow, like a flame, just for a moment, whenever God approves of what he is thinking. This phenomenon has occurred in a number of saints and is called photism. (I went through a whole session in which I was introduced into signals that would guide me. For me, black means no, wrong. Light blue, God's concurrence. And I have sounds also: often when praying and I say "Lord," at that exact instant a sound is given.

But I can't make the sound occur just by saying Lord.) For some reason this inner, higher process can develop lifetime signals for the seeker. The red glow and little flames have the feeling/meaning of love, warmth, light, that God is present for Swedenborg. It is another sign he has advanced into the spiritual process. It would be entirely inappropriate to say a person with photism is better than one without it. It is given sometimes, how or why we don't know. I would suspect that whenever Swedenborg is given this signal hereafter he will be in an inner feeling-mood similar to what he is in here. The fact that he is seeing light in this state is also a precursor to his later being introduced into the light of heaven. For all those who insist in seeing spiritual attainment as a result of one's own "climbing" or thought I direct your attention to how essentially passive he is here and merely appreciating what was given. What he did especially after the dream of #114 was merely to try to bathe in the beauty of what had been given to him. And that is what one does after a deeply spiritual experience. I said earlier that enlightenment (ie. to see God) was for Swedenborg mainly a matter of feeling and perception, with thought secondary. This is a good example.

[117] Afterwards when I had risen up I was in a great fear before our Lord as in a chill; the least intimation or thought that frightened me made me shiver; which was God's grace to show me that I must seek salvation with fear and trembling. And as it is my motto, "Thy will be done; I am thine, and not mine"; and as I have given myself from myself to our Lord; so let him do with me according to his good pleasure. And in the body also there was a certain dissatisfaction; but in the spirit, gladness thereat; for it is our Lord's grace that does it. God strengthen me therein.

The shivering and trembling surprises me a little. It suggests that there is still some distance between the lying down, meditative Swedenborg who is rewarded with an opening and red glow in his inner experience and the ordinary up-and-awake Swedenborg. The Swedenborg of ordinary daily life is somewhat in fear and trembling before God. And in his body there was a "certain dissatisfaction." The level he can reach in his inner self still has not fully pervaded the outer man, or he would know greater peace and pleasure outwardly.

[118] Was continually in a fight with double thoughts that battled against each other. I pray thee, O Almighty God, that I may obtain the

grace to be thine and not mine. Forgive me if I have said that I am thine and not mine; this is not my province; it is God's. I pray for the grace to be able to be thine, and that in nought I be left to myself.

Again we see outwardly he is in conflict with himself. The motto he wrote and scratched out (#103) he used again, and again partly discards it. I can't help but feel it is Swedenborg's conventional religious experience that has slowed up his outer adaptation. He was imbued with a sense of good and evil which leads to the somewhat presumptuous view that one cleans up one's self. The inner Swedenborg can find great peace. The outer one keeps trying to put himself down and his very trying is in some respect missing the message that this too is God's province.

[April] 13-14.

*[119] Thought how the grace of the Spirit the whole night worked with me. Saw my sister Hedvig, with whom I would have nothing to do; which signifies that I ought on no account to busy myself with the *Oeconomia Regni Animalis* but to leave it. Afterwards it seemed to me when time hung heavy, she first said to her children: Go out and read; afterwards, that we might play drafts, or cards, and they sat down to these to pass away the time. It seemed then I was at dinner. I believe it signifies that there is nothing wrong or criminal when one does this in the right way.*

Odhner comments that it was more likely Swedenborg's sister Hedwig's husband he was avoiding because the husband was an enemy of Swedenborg's and had even tried to kill him [8, 5134, 5702, 5882). So the dream says, avoid what is deadly for you. There is some puzzle what he meant by the *Oeconomia Regni Animalis* (Economy of the Animal Kingdom) since he had already published it in 1740-41 (about three years before). Some think he may be referring to the method used in that work. My guess is that the dream suggests something more. He rejects his sister Hedvig and then time hangs heavy on his hands! Have we ever seen anything to suggest that moreover he would play cards to pass the time!? I suspect the dream says leave anatomy, it is deadly for you. But then he worries that he will have no work to occupy him. But the dream says, you know it is okay to read, play cards, relax, enjoy yourself with friends. The guilt-ridden, hard working Swedenborg got the message. "It seemed then I was at dinner. I believe it signifies that there is nothing wrong or criminal when one does this in the right way"! I think today

Swedenborg might be called a workaholic. Oddly enough the inner process is steering him in the direction of pleasure. But we have to recognize that while his past and present work in anatomy is like work, his interest in religion is pure fascination and pleasure: it is closer to his nature. He could still keep up his amazing work pace in religion, but it would not even resemble work for him, but rather pleasure.

[120] Lay with one that was by no means pretty, but still I liked her. She was made like others; I touched her there, but found that at the entrance it was set with teeth. It seemed that it was Archenholtz in the guise of a woman. What it means I do not know; either that I am to have no commerce with women; or that in politics lies that which bites; or something else.

I assume by "touching her there," he means vagina. But there were teeth at the entrance. Archenholtz is Johan Archenholtz. Odhner describes him as a "Swedish politician and historian 1695-1777, [who] was a leader of the party of Caps, or democratic party, at the Swedish diet. Like Swedenborg, he had been opposed to the declaration of war against Russia in 1741, and was submitted to torture by the Hats, or aristocratic party, but after the unfortunate war he came into power again. He was one of Swedenborg's political friends." Swedenborg is unsure what this means. Let's see—the central issue is, who is this woman? Though not pretty he liked her. She may be his political friend Archenholtz in disguise. It would be harmful and hurtful to have intercourse with her. My guess is that Swedenborg had been thinking in the past day or so about possibly returning to political life. He was a nobleman and had served in the Swedish House of Lords. Political life was not unknown to him. The dream says though politics isn't pretty, it is attractive, but you cannot have intercourse with it. And to emphasize its negative qualities she (politics) is represented by Archenholtz, one who had been tortured for his political beliefs. This is one of the dreams some translators left out, or else included in Latin! I doubt it has any real sexual significance at all rather I would assume simply that Swedenborg had had sexual experience and that he was heterosexual. Dreams can use any kind of image to describe anything. But here it appears to be talking of politics. I strongly suspect that Swedenborg momentarily can't see what he is headed for. On the same night he seems to reject anatomy and politics. The dreams are saying no, this is not your direction. But Swedenborg is wondering what his future direction will be.

[121] The whole day I was in double thought that tried to destroy the spiritual as it were with scoffing, so that I found the temptation very strong. Through the grace of the Spirit I was brought to fasten my thoughts on a tree, then upon Christ's cross and on Christ crucified. As often as I did this, the other thoughts as of themselves fell flat.

[122] I pressed with the same thought so forcibly that I seemed with the cross to press down the tempter and drive him away. Then I was for a time free, and afterwards I had to hold my thoughts so fixed on this that whenever I lost this out of my thoughts and inward sight I fell into tempting thoughts. God be praised, who gave me the weapon. God of his grace maintain me therein, that I always may have my crucified savior before my eyes; for I dared by no means look upon my Jesus, him that I have seen; for I am an unworthy sinner; but rather I ought to fall upon my face; and Jesus it is that takes me up to look upon him; for thus I am enabled to look upon Christ crucified.

The struggle with the outer life continues. Doubts come to the surface, but he gets rid of them by fixing his thoughts on something spiritual.

[April] 14-15.

[123] It seemed that I ran fast down some steps, but only slightly touched each step as I passed, coming fortunately all the way down without peril. A voice came from my dear father: "You are creating alarm, Emanuel." He said it was wicked, but that he would overlook it. It meant that yesterday I had made too bold a use of Christ's cross; yet it was God's grace that I came free of danger.

Swedenborg's father was a bishop who wanted his son to become a minister. His "father" in a dream represents something higher, guiding him in a religious direction. Swedenborg runs down steps fast, that is, he goes down rapidly into the depths. Imagine since dream #18, when he first started dating dreams, it has only been 21 days! He is fast all right. Yet his higher aspect says he is creating alarm. Oehler's translation is "You are making such a racket, Emanuel." I have to take it as fact that he is making a disturbance, but how? He associates this with his bold use of Christ's cross to control double thoughts. I'm glad he made this association for many would think me reaching

too far to come to the same conclusion, but I do. My feeling is that it is his old understanding of religion that is holding him back (like the man who pulled down as he went up in #114). He thinks *he* has to control his thoughts. It's like my forbidding all thought of brown bears, thereby making bears peek out everywhere. I agree with Swedenborg's dream father: Swedenborg is making too much disturbance and this disturbance is represented by his trying to fixate on the cross. Swedenborg really has two somewhat opposed ways of functioning now: 1. Throw himself humbly on God's mercy; 2. Master his own thought control. Thought control makes so much commotion it is nearly unforgivable.

[124] So I climbed up on a shelf and struck the neck off a bottle, from which there flowed a thick stuff and covered the floor. Then it flowed downwards, I believe. Means that with God's grace and no power of mine a mass of evil was rooted out yesterday from my thoughts. Sat upon something that was written on, meaning what I still have to do.

We recall the meaning of climbing from #114. Here he climbs up on a shelf. He breaks off the neck of a bottle. Thick stuff flows out onto the floor. He sits on written material. The neck has reference to what lies between the higher mental functions (the head) and the natural lower functions of the body. By breaking off the neck the mind's control is abolished and the thick stuff of the natural flows out. He associates sitting on written material with writing he has yet to do, that is, it is writing he sits on, he hasn't yet done it. It would be as though we ask if someone did something yet? And the answer came back, "He's sitting on it." The implication is that it is in a rudimentary state and incomplete. It doesn't mean having nothing to show.

So here Swedenborg ascends to the spiritual and breaks off the constrictive control and lets something flow out. This must have something to do with the writing he sits on. My guess is that a spiritual event took place which isn't entirely clear. More or less, he ascended to the spiritual, removed a constriction which permitted something to be gotten rid of, and this is an early preparation for what he is later to write. This is close to Swedenborg's own interpretation.

[125] Heard a bear growl but did not see him. Did not dare to stay in the upper story, for there was a dead body there that he would smell. I therefore went down to the apartment of Doctor Moraeus, and

closed the shutters. This betokens temptation, both on the score of covetousness and perhaps of other things; also that I am pursuing my anatomical speculations.

[126] It seemed to me that Doctor Moraeus paid court to a pretty girl, obtained her consent, and thus had the means of taking her where he chose. I joked with her about the readiness with which she said "Yes," etc., etc. She was a pretty girl, and grew bigger and prettier. It meant that I should inform myself about the muscles and reflect upon them.

Something is wrong in the upper story, there's a dead body. It might attract a hear. I think the dream says there is something wrong in his upper story, in thought. This appears just after the dream in which the top was broken off a bottle to let something out. There is something dead and smelly in his upper story, in his thoughts. It is dangerous (the bear). It may come under attack (his double thoughts).

He goes to Dr. Moraeus's apartment. Moraeus was educated by Swedenborg's father and was Emanuel's tutor when he was eight years old. He later became a distinguished physician and died in 1742, two years before this time. He is seen as a good man who went to heaven in the *Spiritual Diary* #4717. In the dream Swedenborg goes down (humility) to Dr. Moraeus' place. Moraeus has a girl friend. Swedenborg jokes about her being willing, and while joking she grows taller and more beautiful before his eyes! He thinks how lucky his friend is, especially after being jilted himself. (Swedenborg had courted a girl once that we know of, and she said no to marriage.) What is she? She is not from the dead upper story. She is what a good man finds, lovely, attractive, willing. She has more to do with love than with muscles. I believe she is his affective, feeling side, which grows taller before his eyes when he dwells on it. She is the opposite of smelly thought. She is feminine, feeling, attractive, full of life and promise. Too bad she isn't his. It's somebody else's apartment and girl friend, yet it is fun to joke with her for a time. Again he makes contact with feeling, but it isn't fully his.

[127] I had a preternaturally good and long sleep for twelve hours. When I wakened I had Jesus crucified and his cross before my eyes. The spirit came with its heavenly life, as it were ecstatic, intense: and in a manner allowed me to go higher and higher in that state so that had I gone on higher, I should have been dissolved away by this same actual life of joy.

[128] It came thus before me in the spirit that I had gone too far; that I in my thoughts had embraced Christ on the cross. Then I kissed his feet and afterwards removed myself away; then falling upon my knees I prayed to him crucified. It seemed that as often as I did this, the sins of my weakness were forgiven. It came to me that I could have the same thing before the eyes of my body in an image; but this I found was far from right, and was great sin.

This is close to the positive strong feelings of #126. The dreams clearly use the word "rising" to mean coming into the spiritual. "Going clown" at first had negative connotations (similar to the abyss in #16) but lately it seems to have the connotation of exploring or escape (as is #125). Again he has a direct religious experience which occurred when he had awakened. He is in the state between sleeping and waking, the state in which he has had all of his strong positive religious experiences. It is a wonder that the Western religious world doesn't really know more about this area, in which spiritual experience can be relatively common! It occurs here because this state combines the yearnings of consciousness with the symbolic and affective wisdom of the inner. Swedenborg seems a little surprised at his intimacy with Christ. I'm not. This state *is* intimate. There are instances in the life of Saint Theresa that have a similar intimacy.

In #128 he felt he had gone too far. This wasn't in the experience itself. Here he embraced Christ's feet and fell on his knees. As often as he did his weakness was forgiven. He questions the experience in two ways: 1. He was afraid he had gone too far, which says he is not accustomed to simply giving himself over to an emotional experience; 2. He thought maybe he could approach this experience with a graven image on the wall. But this would be a sin. Why? Because he had been given an intimate spiritual experience, he felt that he shouldn't even consider manufacturing it. In both these ways he has tended to pull back from the emotional intensity of the experience. This pulling back is the same tendency as the engineer in him in #18 who was interested in looking at machinery, but didn't want to get caught up; this is another way of describing his double thoughts. Or, to say it another way, he is becoming inwardly involved and acquainted with the spiritual, but outwardly is inclined to pull back into a cooler and more rational position. This is not to say he is wrong to do this, right and wrong aren't appropriate here. He is doing what he has always done. The positive side of this pulling back is that it enables him to

consider, evaluate, and retain his sanity rather than just being swallowed up by the forces within.

[April] 15-16.

[129] It seemed that I climbed up a ladder out of a great deep; after me came . . . (women) whom I knew. I stood still and frightened them, on purpose, and then I went up. Came against a green wall, and lay down. The others came after. I saluted them. They were women. They laid down side by side with me; a young woman, and one a little older. I kissed both their hands and did not know at all which I should have. It was my thoughts and my ouvrage d'esprit, of two kinds, which at last came up with me: I regained and saluted them, and received them.

Swedenborg actually used the term *ouvrage d'esprit*, spiritual work. He climbs a ladder out of a great deep. All past dreams suggest this means he is ascending into the spiritual. Again women are in this spiritual realm. He frightens them deliberately. Why? It doesn't say. But women represent the feeling, affective, inner spiritual. If you scare such a woman, you gain a little ascendancy and keep her at a distance. He comes up against a green, vibrant wall and lies down. It is remarkable how many times he has lain down in dreams. Also it is worth noting that his main positive spiritual experiences occur while he lies down. We are not sure what the wall is, but it may block further advance. Green suggests life, as does the subsequent lying with women. It is like a positive passivity, a period of rest and growth. Women join him here. His relationship with them is somewhat improved over all the past encounters with women. He kisses their hands. Apparently they are willing (remember #126). He associates this with his spiritual work.

The dream says he has climbed up a long way. He is in the realm of spirit (women). At first he scares them and puts them at a distance. There is the implication that he was also momentarily frightened by this process. He has gone as far as he can. It is time for more passive receptivity and growth (lie down by a green wall). He has some choice in this spiritual world. He hasn't made up his mind yet what he wants (which woman) in this world.

[130] Afterwards I came to a place where a great many men folks were assembled, a large number of handsome young people in one place in a group. Fresh ones came up, for instance, Henning Gyllenborg, on horseback; I went up and kissed him and stood beside him. Signifies that I return to my res memoria, and res imaginationis:

my cherished objects of memory and imagination, and salute them once again; therefore I came again to the higher and the lower faculty.

This is Count Adolph Gyllenborg, politician and diplomat. Swedenborg knew the whole Gyllenborg family and may have met the Count in Germany. Swedenborg's own associations suggest that he had recently begun recalling old friends and memories. He sees this inner scene as a way of greeting cherished objects of memory and imagination. This is a lower faculty. The prior spiritual experiences were a higher faculty.

Something has happened: his relationship to the spiritual (women) is more open and promising; at the same time he feels a general enlivening of the memory and imagination. Often these go together.

[131] After I came home and was at home in my own house, many came to me. I knew I had hidden a pretty little woman and a boy, and I kept them hidden. For the rest there were few provisions for such a company. But I was not yet willing to display my silver, before I had to entertain them; nor yet to conduct them into an inner magnificent apartment which was finely embellished within. It signifies that I came home to myself again, and that I had won the knowledge that is now written down, and that in time I may be enabled to make use thereof and to set forth the silver, and to carry the people into the elegant bedroom.

He is at home, in his own house: that is, he has come to an awareness of himself. He returns to his home with a "pretty little woman" (the spiritual ideal) and a boy (his own innocence). But these are hidden from the eyes of the world. He has silver to display (precious truths to show others) but he is not ready yet to show it. He also has an inner magnificent apartment (the world of his ecstatic religious experiences) "which was finely embellished within." I agree completely with his interpretation. "It signifies that I came home to myself again, and that I had won the knowledge that is now written down [in this *Journal*], and that in time I may be enabled to make use thereof, and to set forth the silver, and to carry the people into the elegant bedroom." He spent the rest of his life setting forth the "silver" and showing people the "bedroom."

[132] It seemed that I accused somebody, but do not remember how; but at last I smoothed the matter down and somewhat

excused it because he himself said it was so; but the words were buried deep. Signifies that I accused myself, but nevertheless excused myself, because I myself confessed all.

I agree. He has, in this process, been accused and then excused because he confessed all, "but the words were buried deep." (They didn't come readily to hand, weren't easily said.)

[133] It was said, Nicolaiter, and Nicolaus Nicolai; whether it can mean my new name, I do not know. The most remarkable thing was this, that I now represented the inner man and was as another person than myself so that I made salutation to my own thoughts, frightening them; saluted my own stores of memory; accused another person; which shows that the change has come; that I represent one who is against another; that is to say, the inner man, for I have prayed God that I in no wise may be mine but that God may be pleased to let me be his.

This has now lasted for twenty-one days.

[134] I found furthermore that the most of this has a signification of another kind. (1) The two women meant that I should rather be in philosophical studies than in spiritual ones; which soon revealed my inclination. (2) My kissing Henning Gyllenborg and seeing so many people showed that I was not only pleased with the power of being in the world but that I also liked to boast of my work. (3) Nicolaus Nicolai was a philosopher who ever year sent bread to Augustus; meant debts, that I found my duty to be again reconciled to our Lord, because I, in spiritual things, am a stinking corpse.

[135] For I went to the envoy, Preis, and he went to Pastor Pambo to ask him if I could take the Holy Supper afresh, which was granted me; I met him at the envoy's, and went in with him. This was our Lord's providence. I dined the same day with Envoy Preis, but had no appetite.

The 17th, was at the Lord's Supper with Pastor Pambo.

Something was said about Nicolaus Nicolai which he associated with a philosopher (like him) who had spiritual debts. He is curious about how

aspects of the inner life can become personified so he either frightens or salutes them. All this has only taken 21 days from March 25 when he first started dating his dreams.

His associating the two women in #129 with philosophy I find hard. to accept. I think this is similar to his joshing a lovely woman about her willingness, as in #126, and then interpreting her growing before his eyes as suggesting he should write more on muscles! He is still seeing the process as secondary to and supporting his intellectual work. He doesn't yet see that the rest of his life is to be involved with the spiritual. In dream language, he has met *the woman* and is on fairly good terms with her, but that is all.

Partaking of the Holy Supper was quite important to him. That he has mentioned this twice (#37, 39) suggests to me that it is a ceremony Swedenborg sees as part of the search represented in this *Journal*. "Pastor Johann was the minister to the German Lutheran congregation in the Hague in the year 1744. In the old church register, giving names of those desirous to take the Sacrament with us,' was found the following entry under April 1744, 'D. H. Emanuel Schwendenborg, Assessor im bergwerk Collegie in Sweden' " [3, p. 53]. He was assessor in the College of Mines in Sweden.

[April] 17-18

[136] Hideous dreams: how the executioner roasted the head he had struck off; and laid one roast head after the other in an empty oven that never got full. It was said that it was his meat. He was a great big woman; smiled; had a little girl with him.

This seems like a sudden change but it isn't. In #125 we had a dead body in the upper story of a house (the head is the upper story of the body). Also we've had the theme of man-woman before (#21, 120) and there was a little girl who was not assaulted. The executioner roasts the head he has cut off. This is similar to the problem he has been having with his double thoughts. The trials and temptations are like having his head roasted. They are very much assaults on his head. He would hope to have it over with but, oh no, this oven is never full. So it happens over and over. Endless torture. The most interesting aspect of the dream is who is reported to be doing this. Swedenborg sees it as himself versus the Evil One. In the dream the Evil One "is a great big woman." In #21 Swedenborg's successor in Sweden turned into a woman who seemed to be the same as the queen that he felt too meanly dressed to see. In #120 it was a political friend he respected who was disguised as a woman. In #21 this

man/woman took over from Swedenborg and was queen (ruler). In #120 there was a desirable woman/respected man friend. The dream uses this kind of language in which woman is man and man woman when it is speaking simultaneously of attributes of each. It isn't surprising that this man/woman is strong and dominant in this dream of roasted heads. He/she runs the show. He/she is *big*. In Jungian terms we might call this man/woman a complex of forces that are now dominant.

The main task of this complex is to get rid of people's "heads" {intellectualisms, thought control, attempts to analyze and control via thought, the over-rational}. Swedenborg sees himself as trying to purify and control thought, thereby opposing the Evil One. But this "Evil One" is now identified as a man/woman disposer of heads in Swedenborg's dream. Though it seems like an awful process, especially to Swedenborg while in the midst of it, it has a number of positive connotations. The man/woman is his successor (ie. will carry on after the present Swedenborg withdraws, is queen/ruler, stands for ideals of human rights in politics (Archenholtz in #120), and he/she is not harmful to that little girl which is Swedenborg's innocence. The great head-chopper and burner "smiled; had a little girl with him," that is, doesn't lay a finger on innocence. It only attacks brilliant, sophisticated, dominant "heads"! The underlying process is positive and necessary. Swedenborg sees things in this negative form because it directly attacks his old lifetime values toward super-intellectualism (ie. "headishness").

[137] Afterwards the Wicked One carried me into sundry deeps and bound me. I do not remember it all. Was cast bound all over into hell.

This is another way of saying the same thing. He is bound (ie. things are done against his will) and carried into the deeps. You recall in #16 he tried to avoid the deeps. Now he can't: he must go through these sundry deeps. Later in his life, he chose to explore hell. But here is his first taste of what was to become a very important part of his religious understanding.

[138] How a great procession was arranged, from which I was excluded. I ought to have departed from it; but I could go there; sat myself down; but they advised me to go away. I went. Still, I had another room from which I was able to see them. But still the procession had not yet come.

He saw great processions before in #29 and 35. The procession is an image of beauty and power combined. It shows that the forces of heaven have come,

to make the poor citizen (Swedenborg) safer. So a great procession of powers from heaven is arranged. He waits around for it. But they send him away. Then he finds another vantage point from which to wait for it. "But still the procession had not yet come." While bound in hell, he *waits* for God's forces to come. This is the humble, innocent one, the little girl. This is not the intellectual one fighting to control thoughts. This is his native religious belief from childhood. To continue to attempt control when bound into hell leads straight to madness. Why? He cannot control autonomous inner processes. To forever attempt to control them is to forever be crushed by them. Instead, he turns to the only thing left to do, wait for God.

[139] Still, as I am sure that God exercises grace and compassion to all poor sinners who desire to be converted and with a steady faith fly to his inconceivable mercifulness and to the merits of the Savior, Jesus Christ, so I make myself sure of his grace and leave myself in his protection, because I believe certainly that I have obtained pardon of my sins; which is my trust and consolation, which may God for Jesu Christ's sake strengthen.

This is a statement of the innocent one.

[140] Was this day at intervals in inward suffering and sometimes in despair; still, was assured of the forgiveness of sins. In this state stood hard combat from time to time till 10 o'clock, when with God's help I fell into a sleep in which it seemed that it was said to me that something was about to be offered from within. Slept for one and one-half hours, though in the night I had slept more than ten hours. Have had by God's grace preternatural sleep; as also for the whole of the half year.

His torments are such grinding experiences he counts it as God's grace when simply allowed to sleep.

[April] 18-19

[141] It seemed to me that we worked long to bring in a chest, in which were contained precious things which had long lain there; just as it was a long work with Troy; at last, one went in underneath and eased it onwards; it was thus gotten in as conquered; and we sawed and sawed. Signifies how a man shall work in order to win heaven.

In #138 he waits for a procession of heavenly forces. Now there is a chest of precious things that have long lain hidden. The reference to Troy is perhaps to the wooden, Trojan horse that was got through enemy lines with difficulty. I prefer Odhner's "Finally they went below it and shoved it off; afterwards it was carried in as if in triumph, and they kept sawing and sawing." Yes, something precious is being brought in to his consciousness, but it has been much work getting it there. His reference to Troy is curious. What we think of with the Trojan horse is that it contained soldiers who opened the enemy gates and enabled the town to be conquered. It is the same here. The chest contains something previous that will enable the "town", that is, Swedenborg, to be conquered.

[142] It seemed that I had a bad watch with me, but valuable watches at home, which I would by no means exchange for gold watches. Signifies that I learn few knowledges that are noble enough to spend my time on.

I agree with his interpretation. The watch is something you carry with you to rely on for guidance, like knowledge. But what good is a bad watch especially when you have "valuable watches at home," meaning good guidance where he lives, namely in himself. So in effect, he has few areas of knowledge worth spending his time on. I see "a valuable watch at home" as an image for the spiritual guidance he is getting. His work on anatomy is, in comparison, a "bad watch," not worth spending time on.

[143] I seemed to myself in the lower parts to be enveloped in lamellated strata that in various ways were entwined about me, and at the same moment came as it were . . . Signifies that I should take further care to continue in the right end.

Odhner's translation makes more sense. "It seemed to me I was being wrapped about, below, in folds of blankets, which were wound in various ways...." It's hard to say what precisely is happening here. It sounds as though his lower parts (his natural, where he comes into contact with the world) is being protected and cared for, just as one wraps an infant in blankets to protect it and keep it warm. A treasure has just been brought in; Swedenborg is being cared for—without knowing precisely what is meant we can feel something of its meaning.

[144] There was a very good-natured dog, dark brown, that followed me; when any reptile or vermin came, he rose up; when

*there was water, he went there in order to know the depth.
Perhaps it signifies Tobia's dog.*

Dogs are Swedenborg's second most frequent dream symbol, next to women. We will recall that there was danger earlier when the dog tried to bite him (#41); it was associated with pride and the desire for luxury which he tried to beat down. In #82 the dog kissed him, which he associated with pride. A dog's unwanted sloppy kiss is like unwanted flattery and pride. Here the dog has become a more positive image. It is a good-natured dog that follows him and protects him from reptiles or vermin. He even tests out the depth of water for his master. Internally this is similar to #143 in which he is being protected. Here, too, something of nature looks out for his welfare. Even though Swedenborg was undergoing great change, I am relatively sure from these two dreams that, in the world of ordinary affairs, no one would have noticed anything different about him. He was being looked out for. Tobia's dog refers to the apocryphal Book of Tobit (5:16) where a father says to his son, " '... God who lives in heaven will prosper your journey, and let his angel go with you,' and they both went out to start, and the boy's dog followed him." It is curious Swedenborg remembered this. It was as though the biblical boy's guardian angel was a dog as in Swedenborg's dream.

[145] Saw a wonderful beast in a window; it was lively; also dark brown; and it went in through another window; and that which was upon its back was scrubbed off and turned into a pocket handkerchief. I looked after him, and saw him still a little; but could not point him out to another; in this window there was a chemist's shop. I asked if I should shoot him. It may perhaps mean that I shall be instructed about whatever serves for amendment, etc.

[146] Thought afterwards that it was shown, that it was said to me, or is intended to be understood, when I went astray.

The brown dog dream was followed by one of a wonderful brown beast. It is in a window and went through another window (perception). What is on its back (#83, #94) is scrubbed off and was now clean. It is related to the pocket handkerchief (#19) that had represented purity covered with vermin the last time we saw it. That is to say that something about his perception had been

cleaned up. "I looked after him," means perception again. It shows the window of an apothecary (Odhner's translation) where one gets medicine. He's still not on perfect terms with this beast that warns and protects him because he wonders if it should be shot (got rid of)! Odhner's translation is clearer. "Afterwards it seemed as if it would be shown to me that I should be told or be given to understand when I would be in danger of going astray." I take this association to the dream more seriously than one that came to him when fully awake. Here he's half asleep, and it was shown to him.

Now, after having heads chopped off and put through hell, he looks for God's help to come. It comes in the lowly form of a dog that guides and protects him and is now associated with perception and medicine. How could the dog that was pride and flattery before now be a guardian angel? Look internally at it. His pride and vanity were formerly unconscious. They rose to consciousness and bit him. He was taught a new perception by this. The same beast is now good mannered and guides him. My guess is that if you examined him now you would find a man acutely aware of flattery and pride, his and others. I've worked with criminals who spent their lifetimes in the game of cops and robbers and con games. They had an amazing sense of the faintest hint or smell of a crime coming down, even the mere hint of a thought of a crime. Swedenborg needed to learn a similar sensitivity to pride, vanity, love of riches, and fame. He is going through an internal school of hard knocks to learn this. It is an excellent medicine, his new perception.

[147] I saw König and Professor Winbom coming, that is to say, I came to stay with them; on week days with those that are by no means Christians; for König was said to be no Christian. Winbom came on foot, which means Sundays.

Johan König was the Swedish Postal Commissary in Hamburg and later in 1737 the Swedish agent. Anders Winbom is the Professor of Moral Theology at Upsala, a gifted and popular teacher. Swedenborg may have known him as a student or later as a representative of the clergy in the Diets of 1741 and 1743 in Stockholm. König is no Christian so Swedenborg associates him with weekdays. Winbom he associates with Sunday. Can the dream be chiding Swedenborg and be saying you are going to live with (ie. are like) those who are not Christian on weekdays but are pious Christians on Sunday? It looks like that, but the detail is a little too sketchy to say for sure.

[148] This day I was also somewhat uneasy in my mind because the thoughts flew against my will one way and another, and I

could not hold them in. I was in divine service and found that the thoughts on matters of faith—about Christ, his merits, and the like—in so far as they are on the right side and confirming nevertheless cause unrest and let loose and let forth contrary thoughts, which a man can by no means parry when he wills to believe of his own understanding and not of the Lord's grace.

[149] In the end it was given me of the Spirit's grace to obtain faith without reasoning, an assurance about it. Then I saw my thoughts that confirmed it, as it were under me; I laughed in my mind at them, and much more at those that rebutted them and were contrary. The faith seemed to be far above my understanding's thoughts. Then first I got peace; God strengthen me therein; for it is his work, and so much the less mine, as my thoughts, yea even the best, more destroy than advance or nourish it. A man laughs at himself both when he thinks against and also when he would confirm with his understanding that which he believes. It is therefore the higher thing, I do not at all know if it is not the highest, when a man gets the grace of no longer using his understanding in matters of faith;

[150] although it would appear that our Lord with certain persons allows assurance to proceed from considerations that concern the understanding. Happy are they that believe and do not see. This I have clearly written in the Prologue, n. 21, 22. But still of myself I could by no means have remembered this, or arrived thereat; but God's grace, me unknowing, worked it. Then I afterwards, from the fact and the change in all my inward being, found it; for it is God's grace and work, to which be eternal honor.

[151] I see herefrom how difficult it is for the learned, far more difficult than for the unlearned, to come to this faith; and thus to overcome themselves so that they can laugh at themselves; for adoration of their own understanding must in the very first place be plucked up and cast down; which is God's work and not man's. So likewise it is God's work to maintain a man in this state. This faith becomes thus separated from our understanding, and sits ever above it.

He has double thoughts again. Even in divine service he can't stay with thoughts on faith because he tries to believe on his own and not by God's grace. Again it is the effort at self-control that is wrong. But in the end it was as though his thoughts were beneath him. He laughed at them. True faith seemed far above the understanding's thoughts. His own thoughts destroy more than they advance. "It is therefore the higher thing, I do not at all know if it is the highest, when a man gets the grace of no longer using his understanding in matters of faith." But it appears the Lord allows some to use their understanding. But his finding of a faith that transcends understanding had to come of God's grace and not his own work. "I see herefrom how difficult it is for the learned, far more difficult than for the unlearned, to come to this faith ... for adoration of their own understanding must in the very first place be plucked up and cast down, which is God's work and not man's." Thence the chopping off heads in #136. He discovers a faith that transcends understanding and looks down on it, like love. This must have been a difficult lesson for a brilliant man to learn.

The Prologue he was referring to is in the hook he was writing, *The Animal Kingdom*, a work essentially on anatomy which began at this time to take on overtones of theology.

[152) This is pure faith; the other is impure, so long as 'it mixes itself up with our understanding; it ought to take its understanding captive, under obedience to faith. The man's belief ought therefore to rest upon this: he that has said it is God, who is over all, the truth` itself. That is, as we may understand it, that we ought to be as children. A good part of what I have seen harmonizes with this, and perhaps this also, that so many heads were roasted, and thrown into the oven, to form the food of the Evil One.

Odhner's translation is much the better. "This is pure faith; the other is impure, so long as it mixes itself with our own understanding; we must make our understanding captive to the obedience of faith. We should believe because it has been said by Him who is God overall, the Truth itself. This, perhaps, is what is meant by the teaching that we should be like children. Much of that which I have seen agrees with this, and perhaps also this that so many heads were roasted and thrown into the oven, and that it was the food of the Evil One [3,

p. 58]." But a crucial question remains: is this one who chops off heads evil or most useful?

[153] The fact that confirmations darken faith is also seen hereby, that in this case the understanding never goes beyond probabilities. In this mode there always lurks as it were the proving of the greater or the lesser; for the confirmations of one's own understanding are always subject to doubt, which darkens the light of faith. But thus faith is only God's gift, which man obtains if he lives according to God's commands and thus assiduously prays to him for it.

Even seeking confirmation only darkens faith, for the understanding never goes beyond measuring probabilities. True faith is God's gift, beyond anything the person can construct.

[April] 19-20

[154] Had quite a different sleep; dreamt much; after which I had shiverings, but could not bring back any of it to mind, for every time the dreams vanished from me.

[155] I held my hands together. In the act of waking it seemed to me that they were pressed together by a hand or finger; which with God's help signifies that our Lord heard my prayers.

It is no surprise that he forgets some dreams. Most people forget almost all of them! It's a sign also of deep restful sleep, which is in contrast to the sleep of the past three weeks or so. Over and over he has used the image of hands together in prayer, often on his knees or face; here he feels God press his hands together as though strengthening his prayers.

Some will be surprised at this tactile experience, thinking it must be mere imagination. I think this would do injustice to the process. He did feel something. There is no doubt in his mind what it is. If we are trying to be in his experience with him, we should accept it as he does. In a similar way I have felt a tap on the shoulder while alone and praying. Like Swedenborg I found it very comforting.

[156] Afterwards in a vision (which is not sleep, not waking, not ecstasy) it came to me that King Charles battled the first time with a vain result; afterwards in the second battle with the Saxons won

the victory, and was covered with blood. Afterwards again that the Muses have won. Which signifies that with God's grace I have won the fight, and that Jesus' blood and merits helped me, and that I in my studies shall win my end.

Perhaps he is describing the hypnogogic state, which probably didn't even have a name in his day. It is very visual. It is not sleep and not waking, but in between these states. He sees that in his first battle he failed, but in the second one, covered with blood, he won. He understands this to mean that he shall win his end in his studies—but we wonder what this end is: surely not perfection in anatomy. His end is to know and experience God. It is interesting that for some time now he has stopped taking these images to pertain to King Charles or other royalty and leaders, but as representative of himself. The hypnogogic state is *autosyrnolic*, that is, it always represents where one is now. To use Swedenborg's later term, it shows a natural process of correspondences that exists in everyone.

[157] I rose up now a whole God up, to God be thanks and praise; I will not at all be my own. I am sure and I believe that thou, O God, lettest me be thine in all the days of my life and takest not thy Holy Spirit from me, that strengthens and upholds me.

Both Wilkinson and Odhner puzzled over this first line. Tafel's translation makes good sense [2 p. 186]. "I then arose, full of God." In the phrase, "I will not at all be my own," is contained the essence of the double thoughts and temptations and the humility that emerged.

[158] This day I was in the strongest temptation so that when I thought on Jesus Christ there came in at once therewith godless thoughts, which I had no power of controlling as far as I could know. I struck myself; but I can affirm that I never had felt such lively courage as this day, not in the smallest degree cast down, timorous or hurt as on other days; although the temptation was the strongest, the cause being that our Lord had given me the strong faith and confidence, that he helps me for Jesus Christ's sake and his promise, so that I then found out the work of faith.

[159] And the case with this courage was that I was so angry with satan that I would fight with him with the weapons of faith. From

this we find what is the effect of a right faith, without reasoning, or support by reasons.

But it is God's grace alone; had it happened before, I should have been altogether abashed. I was however afraid that I had offended our Lord with forcibly trying to free myself, for which however with humility to the best of my power I besought forgiveness. It may possibly have reference to Charles XII, who was bloody all over.

Here is another bloody battle for Swedenborg. I strongly suspect that Swedenborg has to go through this a number of times to iron in a deep lesson and overcome what must have been deeply rooted in him. Who fights with Satan (his old tendencies) if it is done by God's grace alone?

Notice the complexity of the drama. Swedenborg feels he is fighting with Satan. Yet Satan is very useful in illustrating Swedenborg's own faults. It is all from God's grace. The "one" fighting Swedenborg's lifelong bad habits is God, which is Swedenborg, all of which is provoked by this most useful Satan, who apparently does God's bidding—high drama.

[April] 21-22

[160] It seemed that I went wandering astray in the darkness and did not go out with the others. I felt my way along the walls and came at last out into a beautiful house in which there were people who were puzzled as to how I could come this way. They met me and said that this is not the way. I said that in the garret there may be an opening into here. They said, "No." Signifies that I went woefully wrong this day.

Certainly he is wandering somewhat in the darkness. He has not gone out with the others (that is, has not gone along with the general interests of society). He is finding his own way, feeling his way with what guides he has (the walls). He finds his way into a beautiful house where there are people puzzled about how he could get there. I suspect that here is another forerunner of his later finding his way into heaven—a beautiful house, but one where the spirits wondered how he could get there. Somehow in the garret (the very highest place in the house or mind) there is an opening into this place. But "others" say no, and he feels he went astray this day; the important thing is that he is working on getting into heaven.

[161] And there was a large dog that got under the bedspread where I lay and licked me on the neck. I was afraid he would bite

me, but nothing of the kind occurred, and it was said he would not bite me. Signifies the double thoughts I had had, and that I was barred from thinking on holy things.

The dog again. The dog licks him on the neck and he is afraid the dog will bite him. He is in the inner world ("under the bedspread"). He's not sure of the forces there. It might lick (which is not too bad) or bite! It was said he would not bite - that is, the inner process has to allay Swedenborg's fears. He associates this with double thoughts and being barred from thinking on holy things. He wants only heavenly experiences, but he is put fairly equally through the hellish. But the inner hellish side is not too mean—only a dog's lick. I hope the reader gets some impression from this how much Swedenborg felt subject to whatever the dark side might produce.

[162] Afterwards I was with players. One said that a Swede was come who wished to see me. We drove in. A large ladder was set for him. It was a dog enveloped round, with a whelp that sucked it. It signifies my horrid thoughts. Something of the same kind hung from a fishing rod and would not go away. At last, in another room, it was torn away. Signifies that I became free therefrom.

Here he is with players, while Odhner says comedians and Tafel says actors. The large ladder (the others say staircase) became a dog wrapped up with a suckling pup. This he associated with horrible thoughts. A similar thing was hung from a fishing rod would not go away. At last it was torn away. Swedenborg feels it signifies that he became free of it.

I am puzzled. Let's accept that Swedenborg felt repulsed by the dog (he usually has been in dreams) and the similar thing hanging from a pole. Yet he was to meet someone like himself (a Swede). The means set up for this meeting was a stairway/ladder and was also this repulsive dog. I suspect that the fact he is with players/actors suggests this is not that serious, it is an act. The stairway/ladder has appeared several times (#20, 123, 129) before. In #20 he went down one to a great abyss. In #123 he went down steps rapidly and his father complained at the alarm he made. In #129 he climbs out of an abyss toward women. It seems the stairway/ladder is a means to some end. The dog has been associated with the love of riches, pride, flattery. It is not clear but it seems that Swedenborg is to meet someone like himself and the means set up is this stairway/ladder, which is a means of spiritual journeying within.

But this means that to meet the Swede is to meet the dog he associates with horrible double thoughts. That the dog is nursing a pup that envelopes it suggests that something is being nurtured and cared for.

We would need Swedenborg to clarify these meanings. My hunch is that this dog or double thoughts, is serving some useful end, which neither he nor we can see yet. Both the fact that he is with actors and it is torn away in the end suggests the problem is no longer too substantial. All this was set up so he could meet some new person like himself.

[163] In vision it seemed to me as if something were torn asunder in the air. It may perhaps betoken that my double thoughts should be torn asunder.

When I wakened there was heard the phrase, all grace; which signifies that all that has happened is grace and for my good.

[164] Afterwards I came into doubt because I seemed to be widely separated from God, so as not to be able to think about him so vividly, unless I turn my course home. There came a number of involved motions of the soul and the body, but I took courage, and found that I am come to do the best of all and to promote God's honor; got the talent; all helped thereto. The Spirit was with me from youth to this end. I held myself unworthy to live if I do other than go the right way; and so laughed at the other seducing thoughts.

Something is torn apart in the air. "All grace" is said which signifies "all that has happened is grace and for my good." This tends to confirm that Swedenborg doesn't simply have a problem of double thoughts to be gotten rid of. The battle over double thoughts is doing some good, which we cannot clearly see yet.

My guess is that the most difficult lesson for Swedenborg is to recognize that all life is lived through him. He feels his thoughts should be of a certain nature and kept on certain things, with great self-control. But he is met by the opposite, plaguing him. Why not leave him in his pleasant thoughts of heaven? Because basically this is the dog representing vanity. Reality is broader than even one's highest wishes. I prefer Odhner's translation in the second paragraph, "There came a mass of involved reasonings of the body, but I gathered courage...." If the reader stopped at this point and read *The Animal*

Kingdom, which he was writing at this time, you would see a powerful intellect involved in a mass of reasonings.

I hope the reader can sense how critical it is that he not fully succeed in his involved reasonings. If he did, that would be the sole scope of his life. The double thoughts say, "You are not boss, Emanuel, not even in the most subtle inner way." The process has to appear negative for a while because his fondest habits and ways of being are being rejected and torn asunder, as they must if he is ever to be more than a man of involved reasoning.

[165] So as to luxury, riches, station, which I had pursued. All this I found to be vanity, and that he is happier who has none of it in possession but is contented than he who has it. For I laughed at all reasons that confirmed, and thus with God's help resolved myself, God help.

It seemed that a hen cackled, as happens directly after she lays an egg.

He *had* sought luxury, riches, and station. That's why he learned so much and published it all for the world to see. I recall a carefully engraved plate in one of his early scientific works. It was a finely engraved plate of the handsome young author in his finest robes with the decoration of nobility. He had to have hired an engraver to set himself forth in this manner. Odhner's translation is clearer. "Thus as to pleasure, wealth, high position which I had pursued, I perceived that all was vanity and that he is more happy who is not in possession thereof, but is contented, than the one who does possess them. And therefore I laughed at all confirmatory reasonings, and thus by the help of God I came to a resolution." Then he hears a hen cackling, as though she had laid an *egg*. The inner process is quite capable of this kind of comment. It is humorous. It makes a little bit of fun of his grand resolution too. It says, "Big deal, you laid an egg!" You see, the Dream Maker isn't concerned with these grand ideas. So it cackles. It is enough to make one modest.

[166] Furthermore I perceived that faith, in fact, consists of a sure confidence one gets from God, but yet consists in the work that one does in doing what is good to his neighbor, each according to his talent, and this more and more; and that one does it of faith that God so commanded and does not reason any further about it, but does love's work under obedience to faith; even though it were against the body's pleasure and against the body's persuasions. So

therefore a faith without deeds is no right faith. A man must actually forsake himself.

And one can forsake himself/herself by simply doing what appears useful [10]

[April] 22-23

[167] Troublesome dreams, about dogs who were said to be my countrymen, and who sucked my neck, but did not bite it; moreover, what I intended to do with two persons, but nothing came of it. In the morning I fell into horrid thoughts, as on the day before, that the Evil One had got me; yet with the assurance that he was outside, and soon would let me go.

[168] When I was in damnable thoughts, the worst that could be, in the same hour Jesus Christ was presented strongly before my inner eyes and the operation of the Holy Spirit came over me, so that I could know therefrom that the devil was away. The next day I was from time to time in combat and in double thoughts and strife; after dinner I was in very pleasant spirits, and thought of God, although I was in a mundane condition; I was then travelling to Leiden.

One trend is becoming clear. It is as though Swedenborg's only refuge is now in thoughts about God. When he is with God a wonderful grace is given to him. Otherwise he's in some kind of torment. It is as though the dog is driving him towards God! We now know that he would soon get over his work in anatomy and literally spend the rest of his life in reflection on God. Could it be that this wonder of a dog and the double thoughts are doing that?! Such a useful Evil One!

Though we have associations around the word "dog," let's for the moment just try to get the feeling of the situation when in the grip of a dog that sucks one's neck and might bite. A dog or any carnivore goes for the neck because it is the best way to kill. Sucking by a dog would be unpleasant, rather like being in the grip of a wild, uncontrollable sensuality. It is a beast, doing bestial things. Worse yet it is in a perfect position to bite, and perhaps to kill. We can imagine feeling this quality and come to some interior understanding of what he is going through without knowing specifics.

If Swedenborg were here, this would be an ideal time to try a role reversal. It'd try to get him to pretend to be the dog, slowly, to lick and suck and try to experience more of how this comes out of his life. Otherwise the dog and all he represents tends to remain for him the 'other,' the Evil One.

Let me tell you of a case where this worked. My client was a hospitalized young man with obsessive thoughts of strangling others. He tried everything to flee these thoughts, to no avail. So I asked him to put his hands around my neck and simply reflect on what it felt like to him. He was afraid he would strangle me, and I wasn't too sure either! He put his hands around my neck and drew back in shock and disbelief. He had felt an overwhelming wish to touch and to love: he was stunned. It was far easier to deal with the real problem, the wish to touch and love.

I don't in the least say this is Swedenborg's problem. But he is keeping something as 'other' that would be easier to understand if we could see what it is in his own life. At least we can suspect that it is Tobia's dog, a guardian angel, driving him towards God.

[April] 23-24. In Leiden

[169] It seemed that I fought with a woman in flight, who drove me down into the lake, and up; at last, I struck her on the forehead as hard as possible with a plate and bore down upon her face, until she appeared to be got the better of. It was my struggles and my combat with my thoughts which I had overcome.

[170] It seemed to me it was said that he grows more internal, he is completing; which signifies that through my struggles I was inwardly cleansed.

He fights with dogs and women. Outwardly the only fighting we can see is with unpleasant double thoughts. I prefer Odhner's #170 "It seemed as if someone said the words *interiorescit* (he is becoming more internal) and *integratur* (he is being made whole); which signifies that by my infestations I am becoming more purified." I accept this as true. A further use of this process is that he is becoming more internal and whole. One can easily see how double thoughts make one much more aware of the internal.

[171] Afterwards during the whole night something holy was dictated to me, which ended with "sacrarium et sanctuarium." I found myself lying in bed with a woman, and said, "Had you not used the word sanctuarium, we would have done it." I turned away from her. She with her hand touched my member, and it grew large, larger than it ever had been. I turned round and applied myself it bent, yet it went in. She

said it was long. I thought during the act that a child must come of it; and it succeeded en merveille.

There was one beside the bed who lurked about afterwards; but she went away first.

This imagery is clearly sexual. I suppose it is necessary to remark that the Dream Maker is not above using sexual imagery in a wide variety of situations. It would use pleasant sexual intercourse to describe, for instance, any kind of full, feeling union with something. Fortunately the Dream Maker begins by dictating what is meant. It was dictated to him the whole night, but he recalls just the last words. They are *sacrarium* (a place where sacred things are kept, a shrine) and *sanctuary*. He is lying with a woman. He says he would not have had sexual relations if she didn't say *sanctuarium*. He had turned from her. She is obviously the spiritual itself. He had turned from the spiritual. It was the spiritual which initiated the relationship. As he applies himself to the spiritual he feels momentarily inadequate ("it bent"). She says it is long (wasn't this said earlier about his writing?). He feels that it is marvelous, and that new life could come of this. It is curious that sexual intercourse comes shortly after he fought with a "a woman in flight" in #169. I suspect that had tended to be passive with the spiritual in the past, to wait and accept what God gives. In both #169 and #171 he is active, I suspect #169 is not as negative as it seems. It is also clear he could not have had sexual relations except that this was spiritual. His comments in the next section suggest that the last line was mistranslated. My own translation is, "There was near the bed a female spy who first went away (before we could make love)."

[172] This denotes the uttermost love for the holy; for all love has its origin therefrom; is a series; in the body it consists in its actuality in the projection of the seed; when the whole . . . is there, and is pure, it then means the love for wisdom. The former woman stood for truth; yet as there was one listening, and nothing was done until this one was away, it signifies that we ought to be silent about this matter, and let no one hear of it; because for the worldly understanding it is impure, in itself pure.

I said I would be somewhat governed by Swedenborg's associations. He takes that matter of waiting until this woman leaves as an indication that he should be silent on this matter. Actually this is good advice. I doubt that many people can accept sexual intercourse as purely a spiritual matter. But I also have an alternate interpretation.

Swedenborg has inwardly resolved not to have sex with women. Then, in a dream, he is confronted with a full-fledged opportunity. I wouldn't be surprised there isn't some feeling of guilt and bad conscience represented by the other woman lurking around. He couldn't do anything while feeling guilty. It is common in dreams for sex to be interrupted by one's parents being nearby, or one's spouse! But even given that Swedenborg feels some guilt, how does this relate to the spiritual? His readiness to join with the spiritual is partly hampered internally by his guilt and misunderstanding of the situation, which is the reason he needs a long introduction to the fact that he is about to enter a sacred experience!

[173] Afterwards I dozed off a little, and it seemed to me that a quantity of oil with some mustard mingled with it was floating about; which perhaps may be my life to come; or it may be satisfaction mixed with calamity; or it may betide some medicine intended for me.

This happened in Leiden on the morning of the 24th of April.

I agree with his comments in #172. It is uttermost love for the holy. He takes the removal of the female spy to mean that he is not to let others hear of this. They would think it impure. This act has been called the mystical union, the union with the spiritual.

Afterwards he sees oil with mustard mixed in it. Oil is a good representation of love. Take it between the fingers and feel its smoothness. Mustard seed in Christianity has the connotation of something small and almost insignificant which grows into something beautiful. The oil and mustard is another image of what has taken place—a love with a seed in it. "Another parable he put before them saying, 'The Kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; it is the smallest of all seeds, but when it is grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches'," (Matt 13:31-2). A seed of some importance indeed was sown this day.

[April] 24-25. In Amsterdam.

[174] During the whole night, for about 11 hours, I was neither asleep nor awake, in a strange trance: knew all that I dreamed; my thoughts were held bound up, which made me sometimes sweat. The state of this sleep I cannot at all describe; but through it my double thoughts were in a manner severed or split asunder.

[175] Among other things I dreamed that I talked sometimes with King Charles XII, and he talked away with me, which I wondered at, but in broken French which I did not understand. And when I talked to others, and thought he did not hear, he was close alongside; so that I blushed for what I had said. It means that God speaks with me, and that I understand but the least of it; for it consists of representations, of which as yet I understand very little. Also that he hears and marks everything that is said, and every thought that man has. So also it is sure that no thought escapes his sight, for he sees all to the bottom, ten thousand times more than I myself.

He's in one of the several possible states between sleep and waking. Perhaps we should coin a term for this state. Let's call it *inner instruction*. In this state the thoughts are hound in a central theme. Dreams and a whole variety of experiences are used to illustrate this theme. The lesson is so transcendent that the subject may well have difficulty recalling it or recalling more than the central theme. I've had whole evenings of instruction that result in just a pithy line or two. Double thoughts are still present but being split asunder, which seems to be progress. Dream entry #163 also had something torn asunder. Maybe it is that opposite thoughts are hound together that is so unpleasant: he wants to think of heaven and thinks of something base. For him, to be torn apart implies that that progress is being made. This King Charles XII he spoke with was the King of Sweden (1682-1718). King Charles XII had refused to learn French, the language of diplomacy and polite society. He referred to French as the language of apes. Hence, "broken French." This fact must have been known to Swedenborg. Swedenborg's dreams have consistently used the figure of a king or queen to represent God or the spiritual. So as in #31 he has trouble understanding God. Also God is nearby and notes everything said.

This dream may also presage what is coming, for Swedenborg is speaking with a Swedish king. He was later able to speak to the dead with ease. Because dreams can represent several matters simultaneously, each may be true. He is having trouble speaking with God and those in the spiritual world. Curiously, as in the former dream, it isn't all Swedenborg's fault. In #31 the King spoke too softly and here he speaks in broken French. It appears it isn't time yet for God to be entirely understandable.

25-26 [*Struck out*].

[176] It seemed that women and men were set to go away in a ship; and one took hold of my dog, which I took from him. He showed me the way

into a beautiful room, where there was some wine. Betokens perhaps that I shall carry my work over to England; and that I should that day be transported thither where I ought to amuse myself as was in fact the case with Mr. Hinr. Posch. [Pasch?]

Maybe Swedenborg set down a new date by mistake and then struck it out.

We don't know who Mr. Posch or Pasch is. Perhaps he had recently gone to England and he appears in this dream. Swedenborg takes this dream as a sign that he should go to England, where he did spend most of the rest of his life.

We don't know whether Swedenborg ever owned dogs. In any event a man takes Swedenborg's dog to the ship perhaps as a way of beckoning Swedenborg himself. It seems to be Swedenborg's dog and he is on good terms with it. Until now the dog meant riches, vanity, and pride, qualities that might bite or lick him. Now it is his dog. I would suspect from this that Swedenborg sees more clearly now that the tendencies were his and not the Evil Ones, for now the dog is his. Also associated with a trip to England is a beautiful room (a nice place to be) and some wine (partaking of the spirit). We are perhaps seeing in representational form Swedenborg's realization that he would be best off settling in England where he would be most free to carry on his work.

[April] 25-26, At The Hague.

[177] A beautiful and precious sleep, for about eleven hours, with various representations: how a woman that was married persecuted me, but I was saved. Signifies that the Lord saves me from temptations and persecutions.

The trend here is similar to my comments on #177. He just can't join with any woman in this internal world. She must be unmarried. Besides a bit of conscience, what does this say of the spiritual? When he meets the real spiritual he wants a union forever: it is not to be some brief affair. Why would the Dream Maker tempt him with a married woman? He is learning his own tendency to seek a permanent union, a true marriage.

[178] A married woman wished to have me; but my liking was for an unmarried. The former turned against me and persecuted me; but still I attained the unmarried one, and was with her and loved her. Perhaps it meant my thoughts.

He was "with her and loved her." He is having no trouble joining with the real spiritual now. Swedenborg is a little puzzled about what this means. This

illustrates that conscious understanding of these processes does not precede unconscious understanding. Changes take place below the level of consciousness and consciousness, with luck, gradually catches up, to understand what is happening.

[179] There was a woman who had a very fine property, which we walked round, and I was to marry her. She stood for piety and, I believe, wisdom; she who owned the riches. I went with her also, and loved her after the usual manner; which act appeared to stand for marriage.

[180] So also in a certain way it was represented that I ought not to contaminate myself with other books which concern theological and similar propositions; for this I have in God's Word and from the Holy Spirit.

The woman is the spiritual which Swedenborg describes as piety and wisdom. She has a fine property. In other words she represents a way of living that Swedenborg likes. The spiritual owns these riches. He joins with her "after the usual manner" and this stands for marriage. For some it may seem odd that he takes this lovemaking to mean he is not to read theology, but it is not surprising. It follows directly. He is now intimately and inwardly joined with spiritual. It would be foolish and possibly even harmful to read other's speculations and ruminations about the spiritual now. So his further instruction is to be from God's Word and from the Holy Spirit itself. That is what marriage with this woman means. Spirituality means union with her alone. In a later letter to Dr. Beyer [15, p. 630] Swedenborg amplified this theme, saying, "it was forbidden me to read dogmatic and systemic books in theology before heaven was opened to me, and this for the reason that thereby unfounded opinions and novelties might find occasion to insinuate themselves, which afterwards could be removed with difficulty. Therefore, when heaven was opened to me, I had first to learn the Hebrew language, and also correspondences, of which the whole Bible is composed, and this led me to read the whole of God's Word many times. And since God's Word is the source from which all theology must be taken, I was thereby put in a position to receive instruction from the Lord who is the Word."

[April] 28-29

[181] The night before it seemed I saw King Charles XII, to whom I had formerly dedicated my work; but now I thought he had risen

from the dead, and I went out and would now dedicate to him as to any other.

He had dedicated youthful works, such as his *Daedalus Hyperboreus*, to King Charles XII. Now it is as though King Charles XII has risen from the dead and is alive again. Many of Swedenborg's followers have thought that Swedenborg was introduced into the experience of heaven and hell on a single night. In the *Journal* we see gradual processes introducing him into meeting with those who have gone beyond. The changes necessary for his introduction into heaven are taking place in this *Journal*.

[182] I went along a road; it was a crossroad; it was shown me I was to go up; I also went; but thought that I had only some days left; so I went back into the plain: there were many people there; I wished to go out and was pushed very violently.

The meaning is unclear here. He is going along a road and is directed "to go up." For some reason he thinks he only has a little time left and returned to the plain (the everyday world) where there are many people who push and shove violently. The dream seems to be instructing him on the difference between the road up and the "plain" of this world.

[183] I gave some fruits to a gardener to sell; he sold them and brought me back two carolines, but said that he retained for himself thirteen dollars; about which I did not trouble myself.

The coin is a *caroliner* and is named after King Charles XII of Sweden. We have a two and a thirteen. Numbers in dreams are often difficult to understand. The Dream Maker could compose a whole dream in numbers, with great ease, but they aren't easy to understand. I am puzzled. Perhaps we can see it better when several dreams are seen together.

[184] It seemed that I passed my water; a woman in the bed looked at me meanwhile; she was fat and red; I took her afterwards by the bosom; she withdrew herself somewhat; she showed me her secret parts and her obscenity; I declined to have any dealings with her.

#182 he stops going higher and returns to the plain of everyday life.

#183 he has commercial dealings with a gardener and is perhaps cheated.

#184 he urinates in bed with a unappealing woman.

In all three he has returned to the mundane where it is unappealing.

In turn he is jostled, cheated, and disgusted.

[185] All this imports, as it seems to me, that I ought to employ my remaining time upon matters that are higher; and not to write upon worldly themes any more, themes which are comparatively very low; but upon that which regards the very center of all, and indeed, Christ. God be so gracious and enlighten me further about what my duty is; for I am still in some darkness as to whither I should turn.

He understands that after a long series of spiritual experiences, he has returned for a time to the mundane, which turns out to be unappealing. It is as though the Dream Maker said, "See, you don't like this way." There is a hint in #182 that it was his impatience ("I had only some days left") that set him back.

[186] It seemed that there was one who had written briefly to King Fredrick. He thought it was short; he ordered certain persons to go to him, who at first was a woman, and afterwards a little chap, and in various ways, to bother him with love and such like. They did their best, but I saw that they did not hurt him or do him any harm. He said now, between the 36th and 37th days (which was the day from my temptation) that he will borrow a lot, and go to heaven, and not repay these from whom he has borrowed. I told this to Swabe, that he should inform the king of it. All this seems to mean that if I go forward with the other object I proposed to myself I have borrowed a mass of the spiritual to go to heaven with, which I shall not pay again unless it be at the very last.

This is a rather ellipical note, written to himself and difficult for us to understand two centuries later. Apparently Anders Swabe is a go-between for King Fredrick and his mistress. If you want to get a message to the King you go through Swabe. Someone (Swedenborg) is up to no good. They sent a woman/little chap to bother someone with love and suchlike. Swedenborg just had a dream #184 in which he was bothered and disgusted with what occurred. But this "love and suchlike" didn't really bother whoever it was. But

whoever it was, the scoundrel proposes to borrow a lot and then die and not have to pay it! Swedenborg is concerned that anyone would do such a thing and wants to let the King (God) know. Swedenborg rightly takes this scoundrel to be himself, (who else are our dreams really about?). "All this seems to mean that if I go forward with the object I proposed to myself, I have borrowed a mass of spiritual to go to heaven with, which I shall not pay again unless at the very last." So Swedenborg recognizes that this baseness which occasionally turns up in his dreams is also his. We don't know what "object I proposed to myself." It was likely some spiritual work that would capitalize on his experiences, written up to impress the world. In this way he would steal from heaven. He must have thought long about how to present what he had learned of the spiritual. In the following year he was to publish *The Worship and Love of God* [16] which was an experimental work. Real theology he wasn't to publish for five more years and then it appeared anonymously! In that way he could withdraw from pride and honor. In this dream we see some of his wrestling with himself over these matters. He is the scoundrel who bothers himself "with love, such like," and the one who plans to capitalize on the spiritual. He is also the one bothered by such goings on and plans to tell the king (God). In a way we don't need a devil, we just need to see our own tendencies! He is also the go-between, Swabe, who has the ear of the King (God). And he has the King within, the King who Swedenborg says in #175 already knows all. Perhaps the King composed the whole dream after all.

[April] 30—May 1.

[187] I saw one with a sword who was on guard; the sword was pointed and sharp and something stuck upon the coat sleeve. I was in fear because of him; I saw he was somewhat drunk and might do mischief It means that the day before I had drunk a little more than I ought; which is not of the spirit, but of the flesh, and thus sinful.

Swedenborg's bachelor meals when he was alone and working were exceedingly plain. His favorite was bread and milk. So we wouldn't be surprised if he indulges himself a bit more than others when invited out for fine food and wine. Still his conscience (one with a pointed sword) was on guard. He drank too much and feared a loss of control, for the drunken fellow with a sword might stick him. He did stick him and Swedenborg awakens, now more conscientious. Clearly it is best to avoid drunken guards with swords (conscience) by modest drinking.

[188] Afterwards I had with me Eliezer my deceased brother; so it seemed to me. He was attacked by a wild boar which laid hold of him and bit him. I endeavored to pull the boar down with a hook but could not manage it. Afterwards I went up, and saw him lying between two boars which were eating his head: he had no one to help him; I ran past. It means, as I believe, that the day before I had cared a little too much for a little harlot, and had indulged the appetite of the table, which also is the work of the flesh and not of the spirit; for such is the life of pigs, which is forbidden by Paul; called by him entertainments.

Eliezer lived 1692 to 1717 so he was born when Swedenborg was four years old and died when Swedenborg was 29. Swedenborg would be inclined to protect his younger brother. But unfortunately Eliezer was caught by two boars (the sensual) which got the better of his head (his reason). "It means, as I believe, that the day before I had cared a little too much for a little harlot, and had indulged the appetite of the table, which is also the work of the flesh and not of the spirit; for such is the life of pigs" (boars in the dream). We don't know what "I had cared a little too much for a little harlot" means. He is so strict with himself it might not mean more than conversing with her and admiring her figure.

Strangely this dream reminds me of a phenomenon I ran into with recovered alcoholics. We found that after recovery they needed one more bout of drinking as though to say goodbye to all this. I just wonder if Swedenborg isn't saying goodbye to sensuality.

[189] The day after I watched myself somewhat on this account, but came into a pretty strong trial, in being obliged henceforth in this manner to restrain my appetite; I came into a strange situation and into a kind of chagrin; but yet I was speedily released therefrom, after having prayed and sung a psalm. Rather than I will not be any more mine own, but live as a new man in Christ.

[190] Some days directly after this, I was the greater part of several hours in a spiritual agony, without being able to tell the cause; yet I seemed to myself to be assured of God's grace; however, after dinner I was in a very great state of joyousness and spiritual peace.

The day after giving vent to sensual appetites he "came into a pretty strong trial." To get release he prays and sings a psalm. Spiritual agony followed some days after this, finally replaced again by "joyousness and spiritual peace."

[191] When I travelled from The Hague, in the boat from Maasland, it was the 13th of May, it seemed that my brother Jesper was put in prison for my sake; as also another person. I thought I had also put something for which I was answerable in the carriage, and brought it there. The judges came who had to judge him; they had two written papers in their hands. Meantime I saw birds which came flying to me, and I with a pointed knife struck them in the neck so that they died. Afterwards the judges came and set my brother Jesper free; and then I kissed him and rejoiced over him. It means that I have been running wild in my thoughts; but yet with the help of the Spirit have killed them; and that therefore I am proclaimed free.

This is probably a dream, though it isn't clearly indicated. Jesper was Swedenborg's youngest brother, six years younger. He was said to have been wild in his youth and was sent to a Swedish colony in Delaware, U.S.A. where he taught school. He had a religious conversion, returned, married and settled down.

The dream shows a sense of guilt for some vague crimes. The wild brother and another are imprisoned. Swedenborg put something in a carriage for which he may be answerable. Judges come to judge. Birds flew to him so he struck them down with a pointed knife in their neck. Because his brother Jesper is immediately set free it is suggested his knocking down the flying birds freed Jesper. So I agree with his interpretation that Swedenborg had been wild in his thoughts, and finally brought them under control. They were represented by the wild brother and the birds that flew at him. There is more here, but it isn't clear. Why two imprisoned and judges with two papers? What was he guilty of putting in the carriage? We would need more associations. That the birds were stopped by a knife in the neck also suggests control because the neck is the area that communicates the impulses from the head, to carry them out in the body.

[192] In Harwich, which was on my arrival in England, I slept only some hours; and then there was shown me much that may perhaps concern my work here. It was the 4th-5th of May, according to the English calendar.

[193] 1. *How I lost a bank note, and the person who found it got for it only nine stivers; and also another who happened upon a similar note, and it was bought for only nine stivers. And I said in joke that it was sham piety; maybe it means the condition of people in England, which is part honest, part dishonest.*

The improved calendar established by Pope Gregory XII was not accepted by England for some six years. This is our present calendar. So when he arrived in England his calendar was put back 12 days.

A stiver is a small Swedish copper coin worth about two cents. He loses a bank note and someone got 18 cents for it. Another one found a similar note and it was sold for 18 cents. Swedenborg said it was *pietasteri*, a joking combination of piety with piaster, a small Turkish coin—that is, piety is cheap around here. Swedenborg is traveling, and one particularly notes dishonesty when finding one's way around. But this follows #188 where he indulged sensuality, and #191 having to control wild thoughts. Perhaps it says, "Swedenborg, your note (promise) isn't worth much." Your piety is worth just a few cents. Or there may be another implication here. Swedenborg would later say nine, which is repeated twice in the dream signifies conjunction with the Lord. So while the dream says outwardly, "your promise and your piety isn't worth much, still it is worth conjunction with the Lord."

[194] 2. *There were certain who admired my copper prints, which were well done, and wished to see my rough draft, as if I were able to conceive them just as they were finished. It may mean that my work wins approbation, and they believe that I am not the doer of it.*

Copper has been mentioned twice, in the coins in #193 and in the prints here. Copper prints are engravings used to illustrate his books. There are some impressive engravings in his texts. In the language of correspondences copper represents the natural good in a person.

Someone admires his prints and wants to see his rough draft of the book as if his conception of the book could be shown. He really wants approbation. He hopes it means his work will get compliments. But there is an odd note here. For "they believe I am not the doer of it." On one level he is, of course, the author of his book. But on another level the dream is talking about another book, not yet written, and he may well not be the doer of it. So the dream says, "You are pleased with your work. Show us the work not yet written, the one you may not be the doer of."

Like #192, the dream process is playing with him. It also says you have the picture (the perception of truth), but not the words to go with it yet.

[195] 3. There came to hand a little letter, for which I paid nine stivers. When I opened it there lay within it a great book containing clean blank paper, and among this a great many lovely drawings: the rest, blank paper. There sat a woman on the left hand; then she removed to the right and turned over the leaves, and then drawings or designs came forth. I seemed that the meaning of the letter was that I should cause a number of such designs or patterns to be engraved in England. The woman had a rather broad bust and on both sides down to the lower parts was quite bare; the skin, shining as if it were polished; and on the thumb a miniature painting. This may perhaps mean that with God's help while in England I shall be enabled to carry out a number of beautiful designs for my work; and that afterwards speculation may convert herself ad priora, which hitherto has been in posterioribus; as the alteration from the left to the right seems to suggest.

Here is a confirmation. He gets a little letter which does not seem like much. He pays for it with nine copper coins (all the goods he has). When he opens this little letter it contains a great book, most of whose leaves seem blank at first. The dream is clearly talking about what will be, not what he has already done. There is a woman, the spiritual, which is on the left (unconscious) and then on the right (consciousness). She turns the pages of what will be and beautiful designs appear. The woman has a broad bust (nurturant, life giving), and luminous skin (illuminating). Even on her thumb (part of her very doing) she has a painting (creativity).

Swedenborg felt this meant a change from doing things analytically (*in posterioribus*, having to reason from facts) to thinking *ad priora* (seeing the part from the whole, as is done in theology). This indicates that a critical change in his thinking is coming, that of the change from a scientist who reasons from facts to the man of wisdom who sees the truth in general. I'm inclined to agree with his interpretation of the dream.

For me, it is a big dream with many implications. Though he thinks he doesn't have much, only a little letter costing nine stivers, it turns out to be a big book. As a matter of fact what was coming would lead to many hooks. It is to be

shown him by the life-giving (broad bust), feelingful, good of the spiritual. It tends to be more visual (illustrating life) than verbal. She is the illustrator of life itself (she has a picture on her thumb). This is to come; it is potential. The inner can show it to him, but on his own he only has blank papers, or a little letter for which he paid little (18 cents) but it is potentially a conjunction with God (the meaning of nine), through his natural good (his copper coins). His piety may not be worth much, but it buys much! He thinks this means he will do beautiful designs for his anatomy work in England. He doesn't know that in England he'll do his theology, which is well illustrated only in an inner spiritual sense!

Again I think his association of a change from analytical thinking to *ad priora* (toward the former, the internal) thinking is on the right track. But he isn't seeing the full scope of what is implied. We have the advantage of knowing what will happen.

[196] 4. It seemed I was commanded to go with Bergenstjerna on a commission for which the money was provided. It seemed to be all the way to Sicily; and I was well pleased with the commission. But yet I thought it was needful to take care of scorpions. It may perhaps mean something that I may afterwards get among the things committed to me when my work is ready, if haply I am allowed to complete it in another place; and perhaps in some other cause.

Johan Bergenstjerna (1663-1748) was a co-worker with Swedenborg at the College of Mines. He married the widow of Swedenborg's brother Eliezer in 1735. Swedenborg later has some harsh things to say of Bergenstjerna [8, #5132-3). He is described as one who appears to be upright in the world, but when his externals are removed one sees a man oriented solely to his own gain. "He cared for nothing except himself, being destitute of all charity towards the neighbor, and without mercy." This is the way Swedenborg found him in the spiritual world after his death in 1748. He was later to say scorpions signify deadly persuasions that can paralyze.

The dream says you will get a new commission to work and you will be provided for in this. This new commission will take you into new territory. But beware of being a hypocrite and beware of deadly persuasions. It isn't clear to Swedenborg what it means, because it appears to refer to his future work in theology, which he doesn't know is coming. The Dream Maker is concerned that to do this new work he must *be* a good man, that it isn't enough just to appear to be one.

I believe, in a way, dreams are the thoughts of the spiritual, for this dream wasn't really a communication to Swedenborg. At least it wasn't presented so he could understand it. When we communicate we try to cast our words in a form the other can understand. I believe dreams are the thoughts of the spiritual and not particularly intended for communication!

[197] May 5-6, in London, I received a blow from a big man, which I took in good part; then I had to get on a horse to ride at the side of the carriage; but then the horse turned his head round and got me by the head and held me. What it means I do not know. I had to provide myself to some extent against a godly shoemaker who was with me on the road and with whom I lodged at that time. Or was it that I was not thinking of my work?

Odhner has "I got a whipping from a large man, and I took it for my good." He also says, in the same section, "I may have done something wrong to a pious shoemaker who was with me on the journey, and with whom I was then lodging." On a packet boat Swedenborg had met a John Brockmer, who was a Moravian Brother. Swedenborg asked if he could recommend lodgings and came to stay with the shoemaker John Seniff. He attended services for a while with the Moravian Brethren and John Seniff.

The dream seems to refer to punishing Swedenborg twice. The first time he's beaten by a big man, for his own good. The second time his horse gets him by the head. Somehow these episodes are connected with a pious shoemaker.

In effect, this dream continues the theme in #196. There he got a wonderful new commission but was warned of hypocrisy and deadly persuasions. Here he is with piousness (Seniff), and deserves a beating and his head (ideas) is held. The Dream Maker doesn't see him as quite up to the theological task that is coming. His thoughts need to be held and tamed and he deserves some punishment.

[198] Sum of sums. There is no other thing than grace whereby we are saved. 2. Grace is in Jesus Christ who is the throne of grace. 3. Love to God in Christ is that by which salvation is promoted. 4. And then the man allows himself to be guided by the Spirit of Jesus. 5. All that comes from ourselves is dead, and nothing else than sin; and worthy of everlasting condemnation. 6. For no good can come from any other source than the Lord.

Even if he didn't understand these dreams he seems to be realizing their inner drift. This is not surprising. The dream is the inside of the life. Even when not understood, it does something.

[May] 19-20. In London.

[199] The 20th I was to go to the Lord's Supper in the Swedish Church; but before this, I had fallen into many corrupt thoughts, and I observed that my body continually rebelled; which was also represented to me by scum which had to be taken away. On the morning of the Sunday there came to me through the spirit quite clearly into my mouth, that this is the manna that comes from heaven; it was indeed neither in sleeping nor waking; but quite clearly there came to me in thought and mouth that which signified Christ in the Lord's Supper. The day before I was so set in order that I had inward rest and peace in the Lord's disposal; and also the whole time recognized the Holy Spirit's strong operation, the bliss, and the earthly kingdom of heaven that filled the whole body.

I think that outwardly, in the eyes of others, his life would already seem upright and moral. The Dream Maker sees the innermost tendencies. It is working on perfecting these. It is as though we live in homes which seem in good condition to us; it isn't until we decide to throw out all the rubbish and clean everything that we see how much must be done.

He is alternately beaten and then rewarded from heaven. This has been happening for some while now.

[200] Still I could not at all keep myself under, or hinder myself from seeking after the sex; though I was far from having any intention of committing acts; so that I thought in my dream that it was not so much against God's Ordinance. (I was in company with Prof. Oelreich in certain places.) Of this I was never forewarned, as of other things I had committed. However, that which had been represented to me in a dream some days before happened to me; for in one day I was exposed to two deadly perils; this indeed happened to me, so that had not God then been my protector, I should have given away my life in two places. The particulars I will not describe.

Odhner has, "Nevertheless I could not keep control of myself so as to not desire the sex, although riot with the intention of proceeding into effect...." He is trying to control thoughts of sex even though it isn't against God's ordinance. He doesn't detail the dream. Professor Niklas von Oelreich was a professor of philosophy at Lund, Sweden. In 1744 he was traveling abroad and Swedenborg met him in Europe. Apparently Swedenborg met two deadly perils in life and in one day almost died twice had not God protected him. We have no details. For the rest of his life he felt constantly protected. I recall a later incident when someone was alarmed that Swedenborg didn't bother to lock his doors—he said angels were protecting him.

[201] However, the inward joy was so strong and lasting, especially when I was alone by myself without company, mornings, evenings, days, that it may be likened to heavenly joy here upon earth. This I hope to keep, so long through our Lord's grace alone as I can go the pure way, and have the right view; for if I go aside, and seek my joy in worldly things, it disappears. Whether the inward principle, which is the influx of the spirit of God, is always present is best known to God; however little exultation there may be of which one is conscious. For I thought when I have the heavenly joy why should I seek after the worldly, which in comparison is nothing, is inconstant, harmful, striving against the heavenly, and destroying it.

He has hours and even days of heavenly joy. In comparison the joys of ordinary life are small. Moreover the ordinary pleasures are inconstant, stressful, and against the heavenly.

[202] Through various providences I was led to the church which is occupied by the Moravian Brethren, who give themselves out as the true Lutherans and recognize the work of the Holy Ghost, as they tell each other, and only regard God's grace and Christ's blood and merits and simply go to work. More of this at another time; but as yet I am not permitted to join brotherhood with them. Their church was represented to me three months before, just as I have since seen it, and all there were clad like priests.

This is the second dream he clearly sees as precognitive, the other was the unreported precognition in #200. He was later to develop a clear capacity both to see events occurring at a distance and to foresee events [11, Chapter 7]. He

never really commented on it, he thought so little of it. Here he saw the church of the Moravian Brethren in a dream three months before actually seeing it and by a series of circumstances finds himself in the church he foresaw. He apparently went there every Sunday while he stayed with Seniff but didn't formally become a member. Later, he had some reservations about the Moravians, which are given in *The Spiritual Diary*. Still he respected their simple piety. Why would he be shown a church three months before and then be led to it? The Dream Maker perceived some affinity with the Moravians. The essence may have been captured in the phrase "simple piety." The Dream Maker is working on what is an appropriate religious life. This foreknowledge as well as living with a devout shoemaker were probably part of this learning.

Some would think dreams can't design outer circumstances. But on closer acquaintance one finds that they can. They are not simply spinners of inner fantasies. Both in these precognitions and in feeling protected (#200), Swedenborg has already accepted that the designer of the inner process is shaping outer events.

June 11-12

[203] I was in thoughts about those that resisted the Holy Spirit and those that allowed themselves to be governed by it. There appeared to me a man in white with a sword; another went against him, but got wounded by his sword; he again repeated the same attack and now he was run through very badly near the ear and the temples. Again there came another that fought with him; he too was pierced through so that blood was seen. I had a long spear; thought to myself that if he came at me, I would hold it out in front of me; but just at the time he was not far from me I saw that he cast the sword from him and went his way; and as I wondered thereat, I observed that one went before me who held his sword by the point, and would hand it to him, and give himself up for grace or not grace, which was the reason that he reversed his sword.

Swedenborg is reflecting on the time the Holy Spirit came and he was inclined to get out of the way (#96). He is thinking of those who resist the Holy Spirit versus those who allow themselves to be governed by it. He falls asleep and dreams of the same thing. There appears a man in white (pure and holy, the Holy Spirit). One went against the spirit and got wounded. He repeated his

attack and was run through badly near the ear (where he should listen) and the temple (in his thoughts). Another went against the Holy Spirit and was pierced through (the spirit went clear through him). Swedenborg has a long spear (his thoughts are long and are there to protect him). But just as Swedenborg tried to protect himself the Holy Spirit gives up its sword. One (the humble Swedenborg) approached the Spirit holding his sword by the tip (defenseless). So those who attack the Holy Spirit are thereby wounded. Those who yield humbly to the Holy Spirit are safe.

All of these are Swedenborg; the attackers who are wounded about the head (his double thoughts) as well as the humble one that went before him. Since the conscious Swedenborg seeks the Holy Spirit why would he attack it when asleep? His defensiveness and ours is quite automatic. Not until he can recognize that all situations contain the Holy Spirit can he go to sleep and be at peace with it even in dreams.

June 15-16. The 16th was a Sunday.

[204] There was brought to me a representation of my former life, and of how I have since gone where there were abysses on all sides, and of how I turned about. Then I came into a very glorious grove, filled everywhere with the finest fig trees in splendid growth and order. It seemed that there were some withered figs still left on one. The grove was surrounded with ditches; though there was nothing on the side where I was. I wanted to go over a little bridge, which consisted of high earth with grass upon it; but I did not venture it because of the danger.

[205] A little way from this I saw a large and very beautiful palace with wings, and I wished to lodge in it because I realized I should then have the prospect of the grove and the ditches. A window a long way down the wing was open. There, I thought, is the room I shall have. It means that on Sunday I shall continue in the spiritual, which is signified by the glorious grove. The palace may be my design for my work, which points to the grove, where I intend to look.

He sees his former life represented, how he ventured where there were abysses on all sides (the spiritual dangers he was formerly in). He turns from the abysses to a glorious grove filled with fig trees. There are withered figs (some spiritual fruit) on one. He needs to go over an earthen bridge (to climb over the natural) to get to the grove (the fruitful place), but he doesn't feel secure enough yet. A little way from this he sees a beautiful palace with wings.

A long way down one wing is an open window. He thinks that is the room he shall have. He has turned from abysses of spiritual danger to a fruitful place in his inward search. Yet this place is still a little way off. In the distance though (in the future), he can see the room that is his, the one that looks out on this lovely fruitful grove. The dream offers hope. Yet there is some climbing to be done and a little ways to go.

The following year Swedenborg published *The Worship and Love of God*. The book begins its introduction with:

Walking once alone in a pleasant grove to dispel my disturbing thoughts, and seeing that the trees were shedding their foliage, and that the falling leaves were flying about for autumn was then taking its turn in the revolution of the year, and dispensing the decorations of summer—from being sad I became serious, while I recollected the delights which that grove, from spring even to this season, had communicated, and so often diffused through my whole mind [16].

The Worship and Love of God is a completely unique work for Swedenborg. Its mood, feeling, and strong visual quality are very much like the high periods in his *Journal*. It was as though he needed some way to express a heavenly vision so he wrote a lyric prose poem in a style he never used before or again. It makes sense that he needed a place to express his heavenly vision, and it was here in this little-noticed volume that he did so.

[June] 20-21.

[206] It seemed to me it was deliberated whether or not I should be admitted to the society there, or to any of their councils. My father came out, and told me that what I had written about providence was most beautiful. I remembered that it was only a little treatise. After this one night I was found in the church, but naked, with nothing but my shirt on, so that I did not venture forth. This dream perhaps may mean that I am not yet at all clad and prepared as I ought to be.

It is debated whether Swedenborg should be admitted into the spiritual world. His father (the higher spiritual) praises him for his little treatise on providence. This may refer to *The Worship and Love of God* or to another work that was lost or destroyed by him. He finds himself nearly naked in church so he can't

go out. In terms of religion (in church) he isn't hilly ready yet (clad only in a shirt) to make his findings public (to go out in public). These two ideas are related: it is debated whether he should be admitted into a spiritual society and he is only half ready with regard to churches. This dream is also another precursor talking about his later admission into the societies of heaven, while yet a man on earth.

[June] 26-27.

[207] I was in a place with many persons. I went past my garden, which had a very poor appearance; this without doubt was in comparison with the heavenly garden. Then I heard afar off persons that were firing cannons against the enemy; firing lengthwise and crosswise; it was represented to me that the enemy was slain. Word was also brought that the Danes were attacking with 10,000 men; it was a sword fight hand to hand; the enemy was completely slain. Then I was in another place, and wished to go out and visit the battlefields. There were many where I was who wished to make their escape, because they were of the Danish party; but I advised them to stay where they were because they had nothing to fear; except one Danish soldier.

[208] Saw afterwards as it were a great screen which protected me. Saw that I was maimed in the left foot, which I had known nothing of; it was bandaged, but it will soon be all right again. A little bird in a large cage that had been concealed a long time was still alive and had food and drink and went in and out of the cage. Saw Eric Benzelius with a wig with two locks behind; he walked weary and old; followed him, and saw that he went into a church and sat down in the lowest seat.

He is in a place with many persons (the dream is talking about his relationship to the spiritual world). He goes past his own garden and sees that it is in poor shape (he has not taken care of himself). A war is going on against an enemy (he has been fighting an enemy that seems like many enemies in his double thoughts). They shoot in all directions, even crossfire, it is hand to hand combat (a very personal, direct, and intimate fight). He would like to visit battlefields (he is curious what has happened in this crossfire of thoughts). Some (Swedenborg) are afraid, but he (higher self) assures him there is little left to fear. Swedenborg finds he is protected ("a great screen"). Swedenborg

remarked a number of times in his later life that he was protected by angels. Nevertheless he discovers that he is maimed in the left side (an unconscious lower aspect of him has suffered), but it will be well soon. Remarkably, a bird (the sense of the spirit) has survived and is vigorous and well. Eric Benzelius is seen walking as though weary and old; he went to a church and sat in the lowest seat. Benzelius is a theologian and a bishop and was Swedenborg's chief guide, philosopher, and friend. He died soon after Swedenborg left Sweden in 1743. It is likely that Swedenborg knew his friend had died. The scene with Benzelius says, "my chief guide in the old religion looks worn out" — his religion now is simply one of humility ("takes the lowest seat in church").

This dream summarizes Swedenborg's spiritual position. His own spiritual house has been poorly cared for (his garden). He has been through a battle (his double thoughts) which although mostly ended is not entirely over yet (there is still one Danish soldier). Though he is protected (screen), some low aspect of him has been injured (maimed left foot). Amazingly his sense of the spiritual (the bird) survived and is well. But his old religious values are tired and worn out (Benzelius) and he is left with humility. As background for this dream it should be mentioned that Sweden had been in a disastrous war with Denmark. Swedenborg had thought the war unwise and avoided getting involved.

July 1-2.

[209] Something very wonderful happened to me. I came into strong shuddering, as when Christ showed me the divine grace; one followed the other, ten or fifteen in number. I waited in expectation of being thrown upon my face as the former time, but this did not occur. With the last shudder I was lifted up and with my hands I felt a back. I laid hold of the whole back, as well as put my hands under to the breast in front. Straightway it laid itself down, and I saw in front the countenance also, but this very obscurely. I was then kneeling and thought to myself whether or not I should lay myself down alongside, but this did not occur; it seemed as if it were not permitted. The shudders all started from below in the body and went up to the head.

[210] This was in a vision when I was neither waking nor sleeping, for I had all my thoughts together. It was the inward man separated from the outward that knew this. When I was quite

awake, similar shudders came over me several times. It must have been a holy angel, because I was not thrown on my face. What it could mean our Lord knows best. It seemed that it was told me in the first instance that I should have something for my guidance; or some such thing. God's grace is shown to the inward and outward man in me. To God alone be praise and honor.

He is in a trance: "This was in a vision when I was neither waking nor sleeping, for I had my thoughts together. It was the inward man separated from the outward that knew this." He allows things to happen in this state. Most people would be frightened and struggle out of it. He goes through 10 to 15 shudderings which suggest to him the presence of the Holy. Unfortunately he is not thrown out of bed as happened before (#51-56) so it must have been an angel and not the Lord! He feels the back of this holy creature and reaches around and feels the breast bone. Then this being laid down and he could barely make out its face.

You will recall that the last time he dreamed about the *back* was when he was seized by the back, and held back (#83). The meaning is clearer now. He is in a state of holy trembling waiting for something to happen. It is a very tactile state (his trembling and feeling the being's back and chest). He becomes aware of the back of the Holy but when it lies down facing him its face can barely be seen. While lying in trance he can *feel* the Holy, but he can barely make out its face. If you will, he is becoming aware of the Holy from the gut level, it is not yet completely conscious (can't be seen clearly). I remarked before that the Holy often reveals its meaning. Here Swedenborg is led to believe that he is being given something for his guidance. He doesn't sound entirely sure of this and indeed what he is being given is at the gut level and isn't fully conscious. The reader who knows of the Hindu *kundalini* may recognize what Swedenborg is dealing with. *Kundalini* is the spiritual that can be induced to rise just as Swedenborg describes it, "started from below in the body and went up to the head." There are Hindu spiritual exercises that induce this, and Swedenborg, with no knowledge of these practices, happens to be following them.

[211] From what follows after and on other grounds I notice that it must mean that I shall light upon truths concerning the internal sensations; but touch them upon the back and obscurely in the front. Because, before it came, it seemed it was told me it was an

annunciation of that which I have hitherto worked out on this subject, just as it was afterwards shown to me that I was privileged to exchange my poor stivers into better coin; then some little gold was given me; which however still had copper beside it.

Swedenborg sees that he is being shown something at the sensation and gut level. He tends to relate this to his current work on anatomy. Yet he must also see that he is learning of the spiritual. He is later to see anatomy as a series of spiritual correspondences. Here he is in between. What he is learning is so sensation-oriented that it seems that it is about anatomy, yet it also appears to be spiritual. He did not seem to be aware that for an intellectual like him, the spiritual is likely to come as feeling and intuition! That is, the aspects of ourselves that are least conscious are where the spiritual is hidden. We must get to know ourselves well to discover the spiritual. More on this in the last chapter.

The references to coins says my poor efforts (slivers, copper pennies) were exchanged for the spiritual (better coin) but my spiritual (little gold coin) had my own natural mixed in it (copper).

July 3-4

[212] Seemed to take leave of her with particular tenderness, kissing. When another appeared a short way off the effect while I was awaking was as if I was in continual amorous desire. Yet it was said and as it were complained that it was not at all understood. Which signifies that an end has now come to what I have written on the senses in general, and the operation of the interior faculties, which, as it is projected, cannot be comprehended; and that I am now coming to the second part, on the cerebrum.

He takes leave of a woman with tenderness and kissing. And another appears a short while off. He relates this to taking leave of his work on the brain. I feel he is continuing to anatomize the process within, treating it as though it is as fully wrapped up in his anatomical work as he is.

Note how tactile and tender the dream is: he loves; he is tenderly kissing; he awakens full of amorous desire. "Yet it was said and as it were complained that it was not at all understood." I believe that is the actual situation. He is being put through states that involve strong feeling (#209, 210, and now 212). Yet he does not understand to what use this is. All he can do is relate it to what

intellectually occupies him. Later I will comment that this birth of feeling in him is the real essence of the change he is undergoing.

July 7-8

[213] Saw how an oblong globe condensed itself to its highest part from the bottom of the globe; taking the form of a tongue; which then afterwards spread and spread out. Signifies, as I believe, that the innermost was the sanctuary, and served as a center of the lower globe; and that this thing in great part shall be thought out, as the tongue manifested. Believe that I am destined to this; which was unquestionably the signification of the sanctuary I had to do with: as is corroborated by this, that all the objects of the sciences presented themselves to me in the form of women. Furthermore, that it was deliberated, whether I should be admitted into the society where my father was.

Odhner's translation of the first line is clearer. "I saw how everything in an oblong globe concentrated itself upwards in the highest part of the globe, while in the lowest part there was ... a tongue." The globe represents the whole world. So the dream says that the whole world (Swedenborg's world) concentrates in the upper part (the spiritual), while the lower part has a tongue to speak of this. Swedenborg is to spend most of the rest of his life "giving tongue" to this higher part. He believes he is destined to this. He sees his admission to a sanctuary as confirmation of this.. The inner world is this sanctuary. He believes this is also supported by the debate as to whether he is to be introduced into heaven where his father is (#206). His father had died in 1735, some years before.

He finally defines all the women who appear in his dreams as the objects of science. Until now we have been treating them as the sacred (#171 etc.). Swedenborg sees himself as being introduced into something higher, as though he is being admitted into the secrets of nature. This he links to the discoveries of science. This link wouldn't fit today because science has to do with the experimental manipulation of the empirical. It deals with the outward, manifest world. Science in his day was more a kind of free discovery. Its boundaries were not as strictly and methodically drawn. His discoveries of the sacred hardly come within the boundaries of science today. I don't know that we have found a single, verifiable, empirical fact in this whole series of dreams. But we have to understand that he is using the word science to mean the discovery of the unknown. Even at that I feel that he is still tending to

intellectualize these women when he calls them objects of science. It is similar to his watching a beautiful woman grow before his eyes in his sleep and then associate this with anatomy when awake. The question really is, what ultimately is he dealing with in these recent dreams? It is very much a matter of feeling, tenderness, love, and sensation. The underpinnings of thought itself are undergoing change. But when awake, the intellectual Swedenborg, absorbed in anatomy, calls them objects of science. If these women are that, it is a very feelingful new science that doesn't exist even today!

[214] Came also upon the sure thoughts, that God's Son is love, who, to do good to the human race, took upon himself their sins; yea, to the very hardest punishment. For if justice existed, mercy must be effected through love.

In the inward state he sees that Christ is love. This is in keeping with the dreams that immediately preceded it.

[July] 9-10.

[215] Was with and conversed with the king, who was afterwards in a room; talked afterwards with his princes with whom I had become acquainted. They conversed among themselves about me. I told them that I am timid in love and veneration. When I wanted to go away, I saw that the queen's table was made ready. I was not clad as I ought to be; for now, as on other occasions, I had hastily put off my white jacket; and I wished to go up and put it on. Spoke with my father, who kissed me because I reminded him not to swear at all. With this, up came the queen with her attendants. It signifies that I enter into acquaintanceship with God's children; for the day before I selected another lodging.

He had moved into the house of Richard Shearsmith. He returned there on every subsequent visit to London and eventually died there. Evidently the atmosphere there was to his liking. He and Shearsmith became very close friends; he had two small adjoining simple rooms in the house. He conversed with the King (God) and with his princes (angels). And they spoke to each other of Swedenborg. "I told them I am timid in love and veneration." I believe this to be a simple fact. He was timid with women, not practiced in ways of showing affection. The queen's (higher spiritual) table is set for him but he doesn't feel dressed well enough to present himself. This is similar to not being practiced in love and veneration. If he were more practiced he would feel up to having dinner with the queen.

He reminds his father not to swear by anything. The religious person can't swear because God is above all. So his father kisses him: tenderness again, and approval for not being so importunate.

He has approval on all sides, the king, princes, his father and the queen. Yet in the midst of their affection he *admits his weakness*. He is timid in love, that is, not used to expressing it. So he isn't ready to "dine" with the "queen."

[July) 14-15.

[216] Talked with Brita Behm, who it seemed gave birth to a son, but as the husband had long been dead, I wondered how this could be; the child however died. In its place were both Rosenadlers. She took me into a splendid and large carriage of surpassing magnificence and brought me to Count Horn;

[217] where entertainment was set out. I went away; wished to come there afterwards; flew along, but came to a fine city, which I saw. Noted that I was ,flying astray and turned about. Signifies my work on the internal senses and the cerebrum which is analogized in Brita Behm's child. The going in a splendid carriage to Count Horn, president in the chancellor's college and primate of the kingdom; going to another town; signifies perhaps being too far away from the soul.

Brita Behm was the younger sister of Swedenborg's mother. Swedenborg and this aunt later inherited one half each of a mine. He had so much difficulty with her he was twice forced to take her to court. One of Brita's daughters married Johan Rosenadler whose two sons are "both Rosenadlers" here. Count Aivid Horn was a heroic soldier and a leader in the Diet that helped abolish aristocracy and led to an era of freedom in Sweden.

I'd have difficulty making anything of this except for his associations. He took Brita Behm, who gave birth to a son without a husband, which son died and changed to the two Rosenadlers, as referring to his work on the internal senses and the cerebrum. In #212 he made a similar reference. Something is wrong with his work on the internal senses and he would put it aside for work on the brain. The associations probably were: Brita Behm and a son without a husband represent work on the internal senses. Something is wrong with that (having a son without a husband), but it turns out all right in the end because he starts to work on the brain (the two Rosenadlers). She brings him a

magnificent carriage, and takes him to Count Horn and a party. So he immediately finds that he is flying through the air and, finding himself over the wrong town, turns back. The part of the dream from the carriage trip to the flight he takes to mean that he is too far from the soul. Swedenborg put a marginal note near this dream that he should not put work on the soul in the book on the brain, that it was too premature. He was right.

I question Swedenborg's interpretation but our knowledge of what is represented here is so poor t can offer little better. There is a striking similarity between #217 and #215 where the queen's table is ready but Swedenborg isn't. In #217 he is brought to a social gathering and suddenly is flying through the air in the wrong direction. He is astray, somehow, but it isn't clear how.

[218] Went on a bridge over water; a ship alongside; came to a pit. Thought then about bread, that every day bread more or less was carried thither. May possibly mean the Lutheran body. Christ is likened to spiritual bread.

He is on a bridge over water (a safe way over the spiritual). 'There is a ship alongside (commerce). He came to a pit (a place of spiritual danger and uncertainty). At the pit he thinks of bread (God's love), that bread is daily carried everywhere (God has "commerce with all).

[July] 21-22

[219] Saw a congregation in which the members one and all had little crowns on their heads; two stood foremost, with very big and glorious crowns. One of them talked with joy; half in French and half in German. They that had the crowns signified martyrs, of whom I had been thinking the day before; but who the two were and whether one of them was Huss, I am not aware.

At this time Swedenborg knew Moravians to whom Huss, who was burned at Constance on July 6, 1415, was the greatest of martyrs. Swedenborg is considering the honor (crowns) and the pleasure (they talked with joy) of giving one's all to religion (martyrs).

[220] A little child insisted on caressing me; drew me to him; but it seemed at last I forbid him. Signified that a man must be as a child to our Lord; on which thoughts I afterwards fell; because children have now twice represented themselves; so also the night before. That is, that man is not himself to take so much care about

the spiritual, as if it came through his own strength nor yet about the worldly; but as a child cast all anxiety upon our Lord.

Innocence (a child) wants to be close to him (to caress him), but he forbids it. He is "timid in love and veneration" (#215). But when awake he sees he is better off to cast his cares on the Lord and live as an innocent child. The opposite is the error he tends to make, "that man is not himself to take so much care about the spiritual, as if it came through his own strength."

[221] Pushed my way into an assembly; thought to go out in time; but all was full; made my way forth however; came upon an empty bench that had a cloth upon it, with which I wanted to cover myself. Signifies that I by my own pains wanted to enter into the congregation, and also that I wished to preserve myself incognito from others: which indeed I had done the day before; but the cares ought to be cast on our Lord.

[222] When I wakened, I entered into a vision, wherein I saw much gold before me, and the air full. Signifies that our Lord, who disposes all, gives me for my spiritual and worldly estates all that I have need of when I as a child cast my cares upon him.

He pushes his way into a crowded church (he wants to be involved in religion) but he takes an empty bench with a cloth so he can cover himself (he fears others' reactions to his religious position). But on awakening he sees that even his cares about the reactions of others should be left to God. He sees a vision of gold all around him, that "signifies that our Lord ... gives me for my spiritual and worldly estates all that I have need of when as a child I cast my cares upon him."

[July] 22-23

[223] Seemed to myself to take a very high flying course, but in such a circle that I came down duly when I was tired. Saw a beautiful hall with splendid tapestry covering the walls, all of one piece. It signified that the day before I had it in my mind and heart, that the all in all is to allow Christ to draw his providing care about us in the spiritual and the worldly.

[224] Saw that a boy ran away with a shirt of time and I ran after him. May mean that I had not washed my feet.

Seeing a beautiful palace has occurred several times in this *Journal*. It sounds as though he is referring to heaven. Flying through the air has also occurred several times, most recently in #216. He is "flying high" (exploring the spiritual), and comes down when tired (when he is ready). He sees a beautiful hall with tapestry "all of one piece" (the unity of heaven). He has used the image of a shirt in several dreams. Most recently in #215 he had taken off his jacket—so all he had was a shirt on. In an older dream he had only a shirt and no pants. Now a boy steals his shirt (ie. makes Swedenborg unready) so he chases the boy (his remaining youthfulness makes him unready). From this he concludes that he has not washed his feet (ie. he is not spiritual enough).

[July] 24-25

[225] Besides much else, it seemed that I was in company with many, and we made ourselves merry. It appeared that I was to be the guest of one man. Came away from there to travel; seemed to intend to come back; but when I went, I went away from there, which I had never thought of doing. There met me one that told me that he had cut curtains to my bed; but said something against my science. Whether I shall take another way with my work, and whether it is in preparation for something else, I am not at all aware. This is dark to me.

Again we see that the theme of many enjoying themselves (#216-17) leads immediately to travel (the ways of the world make him go on his spiritual quest).

That he was in company with many and made merry means that he can enjoy the pleasures others enjoy. He is to be guest of one man (God). He comes away from there, leaving the pleasures of others, to travel, that is, explore spiritually. He met one that had "cut curtains" for his bed, that is, made pleasing forms in his nighttime reflections.

[July] 27-28 [changed from 28-29]

[226] Saw my father in a beautiful garment in front of a congregation; he talked with me in a friendly manner and wished to take me to a person in an inner room who appeared to be asleep and to be telling of me. I went slowly away, being afraid of

waking him up. Means that I then began to read the Bible in the evening, and that I was afraid on Saturday afternoon that I had not prepared myself as I ought.

"Saw my father (religion) in a beautiful garment in front of a congregation." His father talked to him and wished to take him to an inner room (into the inner life), to a person who appeared to be asleep (his inner is asleep). "My father" (religion) appears to be telling him of himself. He goes away slowly, afraid to awaken the sleeping figure, meaning that he does not wish to intrude, if it is not time. He associates this with reading the Bible and not being prepared, which is correct, otherwise the inner would have been awake rather than asleep. Swedenborg must have really caught the spirit of religion from his father.

[July] 29-30

[227] Saw a great beast with wings; sometimes it had the appearance of a man but with a great gaping mouth. He did not dare to touch me. I went after him with my sword. Had no chance and no power in my arms of striking him. At last I saw him standing before me with a gun, and he shot out of it some sort of poison, which however did not harm me at all for I was protected. Then immediately after that I stuck the sword down his throat; vet with no great force. I went higher up; and it seemed it was said that he was killed. The day before I had been thinking of the woman and the dragon in the Apocalypse, and I wished that I could be the instrument to slay the dragon; which thing however stands not in my power but only in God's.

His interest in the Apocalypse was to last many years and eventually he wrote eight volumes on its meaning. He would later say that the Dragon refers to those who have external communication with the church and heaven but do not live according to the Lord's commandments.

He sees a beast with wings (ie. it could fly, seem spiritual) but with a great gaping mouth (would eat and destroy much). It appears to be a man (because this monster is many people). He does not immediately have the power to kill it. He stands before it and tries to shoot poison at it (i.e., the poisonous idea that faith is enough for salvation, charity doesn't count). When he says "I thrust my sword in its jaws and then up" (through to the mouth to the brain or mind), the dragon was slain (stopped).

This is most curious. He had the clay before been thinking he would like to be able to slay the dragon in the Apocalypse. That night he dreamed that he stayed this dragon but with little effort. In Swedenborg's clay, the idea that faith is enough, charity doesn't matter, led to a rather cerebral and detached religion if you aren't concerned with uses, and with charity, you can overlook all the poverty and injustice in the world. One correct thought, belief in Christ, and you are saved. He very much wanted to slay this dragon, to have religion more involved in doing good. He worked at this the rest of his life.

July 30—August 1

[228] Was long in holy shudders; yet at the same time in a deep sleep. Thought whether anything holy was about to appear. Seemed to me as if I was cast upon my face; but cannot certify this. Afterwards was taken away from there and found under my back one who it seemed was an acquaintance. Was annoyed that he had taken me from it [the vision]. Said also, when he was leaving me, that he was not to do so any more. The shudderings afterwards continued; but saw nothing further. It meant that the holy came to me and so moved me that I was carried to my work which I had begun to write today, about the senses; and that I am desirous that it should not draw me away from that which is more important.

During deep sleep he endures "holy shudders" again. He is waiting for and hoping for a vision. He is taken away from there (lost his train of thought on the holy) and found an acquaintance beneath his back. The back again! Previously he was beset by the back and held back. Then he felt the back of a spiritual being. Here an acquaintance, someone he is familiar with, disturbs him and robs him of the vision he was expecting.

Swedenborg expects a great deal of himself. He expects even in sleep to be able to meditate on the holy and to be able to keep his mind on that. Instead an acquaintance at his back (his own unconscious tendencies) rob him of the vision he is waiting for.

What are these shudderings? I'll comment more in the last chapter, but they are waves of feelings and changes going through him. Their real nature is unknown. He trusts to God that they are useful. This time he is a little disappointed that no vision was given with them. Though he is working on the senses, he sees that it is important that nothing "draw me away from that which is more important," that is, this inner work.

[229] Afterwards I waited in expectation of a procession of horses, and some big beautiful light-yellow horses came in great numbers; afterwards more, with beautiful teams of horses, which came to me; fat, large, beautiful, adorned with beautiful trappings. Which signifies my work I have now begun; the latter teams, that on the cerebrum, so that I now find that I have God's permission to proceed, and I believe He will help me therein.

It is something of a victory when one can remain in a frame of mind, expecting something beautiful, and then watch it happen. These are autonomous processes, quite able to go their own way into any kind of experience. Here he expects a procession of horses and they come, "adorned with beautiful trappings." He takes this as meaning God is with him. Whether this means, as he thinks, that God supports his work on the brain, I don't know. The mood and feeling is similar to #228 where he has holy shudders and waits for a vision. If it has a spiritual meaning, as I suspect, it is saying that his hope of being shown a spiritual understanding of the word (a procession of horses) will be amply fulfilled (adorned, in great numbers, large, etc.). It would then be a precursor of what is to come. This is the meaning of horse in his later theological writings.

In *Apocalypse Revealed* Swedenborg wrote, "The teacher then instructed them on the way what a 'dead horse' is. A horse, he said, signifies the understanding of the Word. All the horses you saw signified that; for when a man goes meditating from the Word, then his meditation at a distance appears like a horse—noble and lively, if he is meditating spiritually on the Word, and on the contrary, poor and dead if he meditates materially" [17, #611]. In this later work he is describing the autosymbolic character of the hypnogogic process. What one sees is a representation of one's mood and state. What one *is* at that moment becomes pictured in one's head.

I agree with Swedenborg that the procession of horses is a favorable sign, but he sees it as an "okay" on his work on the brain, and I see it probably as part of his biblical studies. However, it could be both. There is little in the image to suggest the brain. But it might in effect say "look at all this liveliness coming," namely his busy writing.

August 4-5

[230] Saw a man come against me with a drawn sword: I seemed also to have a sword with a silver hilt; but when he came, I had nothing

*except a broken sheath. He lay about on my back, and bit my hands.
I cried for help, but none was found.*

It seems to say that he finds himself helpless (broken sheath) against one at his back (his own unconscious tendencies). Swedenborg seems especially bothered if he is bitten. This means something to me but I don't know if I can convey it to the reader. I would expect from this that Swedenborg is not orally nurturant toward himself. It would mean that though he likes a good meal (we've seen him overeat in the past) he is inclined to forget his oral, self-nurturant needs. Left to his own devices he could forget to eat or eat badly. He cries to God for help, not knowing that he himself is at his own back and that he causes the biting. This is part of something much larger I hope to comment on later. He is tending to solve all his needs by turning to God, even little ones that are actually within his reach to change.

[231] Afterwards I had to do with a whore in Assessor Brenner's presence; it seemed that I boasted of the fact that I was so strong. Signifies, that I was wrong with my God, daily with thoughts that hung by me; and from which no man but God alone can help me; also that I had boasted to D. H. about my work. I planned the day after to go to God's table, but found from this that no man, but God alone, can forgive sins. I therefore abstained. I thus have been given ground for observation on the subject of confession.

The original has in "As. B. presence." Odhner assumed it meant Assessor Brenner but it is conjectural since there is no known Brenner.

The dream has bad conscience in it several ways. To have to do with a whore at all is offensive to Swedenborg. He's been tempted but not done anything before in this series. To have to do with a whore in the presence of another assessor is doubly bad. That he boasted that he was strong, this man who aimed at selflessness, was also bad. The dream then says in effect, "You're way off-base Emanuel, you had to do with the whore and bragged." And he confesses that he had bragged to D.H. (whose identity is unknown) about his work. He feels so badly that he can't go to Communion. Moreover he makes some notes on the value of confession before Communion.

Let us stand back for a moment and look at the man who, with renowned achievements, excoriates himself for a little bragging. Is it just that the inner wants him free from the sin of bragging or is it his aim also? I would think it is both ways. Among the few wrongs in his actual conduct, bragging is one that

turns up from time to time. He wants to eradicate it. This dream and the period of feeling badly afterwards is part of that. Feeling bad is part of eradicating this bad habit. Yet consider it another way. Here is a man whose whole effort is bent toward producing intellectual works. He spends practically all his time on this even though he has the money and time to simply enjoy life. It is a fairly lonely, achievement-oriented life he has chosen. His minor bragging would seem to be a tiny reward. He needs a little bit of praise and thankfulness from others—yet his inward effort is so heroic, he would stamp out this too.

[August] 8-9.

[232] Came to Sweden; saw the kingdom parted into two kingdoms: the larger was on the side of Upland; the other toward Orebro. Two kings: the latter, the lesser; yet the kingdom was said to reach to Bohus. I was with this king, and the kingdom extended itself. It seemed I had a commission as secretary, in Java; but I was found of no use for this service because I did not know the language. Still, I was present. Dreamt afterwards of small birds that sat around the head that should be plucked off Signified, that I had not rightly arranged and carried out the subject of the corpus reticulate Malpighii.

Swedenborg's country is divided into two unequal sections in the dream. The southern smaller part extends from Bohus on the west coast to Orebro and probably includes Upsala and Stockholm. The larger is all the land north of this, called Upland. Swedenborg was with the king of the south and the kingdom extended itself. To emphasize this southern and eastern tendency he finds he has a commission in Java but he was of little use there because he didn't know the language. What is this about? We need something of Jung's analytical psychology to understand this: Ancient symbolism divides the being of persons into a fourfold scheme: to the north is the country of intellect; to the east, from whence the sun rises and all good things come, is intuition; to the west is sensory experience; to the south, where it is warm and languid, is feeling. Swedenborg's native type was intellectual sensation. In him, intellect is first and dominant; sensation is his secondary function. So it is no surprise that he was an engineer and is now engaged in an intellectual work on sensation. See Jung [18].

In translation, the dream is saying "We are dividing up Swedenborg's country). Though he was of the north and west, he is now of the south and east. That is, his place, his country, and the king he serves, is of feeling (the south) and intuition (east)." To emphasize this direction the dream says he has

an appointment as secretary lone who writes down what the boss dictates!) in Java, which is very southern and eastern. The dream says he has been developing the feeling and intuitive side of himself. Now it has become his country, what he identifies with. He is not of great use in feeling and intuition yet because he doesn't know the language. Small birds sitting around the head is a playful image of intuition, like plucking birds (spiritual ideas) from the head. I would not expect Swedenborg to see the implications of this dream in the 1700s. Only those who understand Jung's types, even today, would see into it. The basic source of the imagery in this dream is the collective unconscious which transcends both time and culture. But the ideas are couched in terms of Swedenborg's experience (ie. of Sweden).

Swedenborg sees this as a comment that he had not carried out work on the *corpus reticulare Malpighii* correctly. I'm not sure which of the Malpighian bodies he is referring to, in the kidney or spleen. In any event *reticulare* refers to a network-like structure which one might see as a map. Beyond that I don't really see the connection with anatomy, especially when Java and birds around the crown of the head are mentioned as well. In any event we can say with some assurance that Swedenborg is looking for approval from the Lord on his anatomical work. This change from a man of intellect and sensation to one of feeling and intuition is one of the most fundamental changes in the *Journal*.

August 26-27

[233] The previous days I was much troubled and as it were burdened with my sins, which it seemed to me were not forgiven me, which hindered me the last time from partaking of the Lord's Supper. Then I seemed the day before to be lightened. In the night it seemed that the soles of the foot were quite white, which means that my sins are forgiven; also means much more, that I am once more welcome again.

Again he feels burdened by sins which had kept him from Communion. But during the day his feelings lighten. That night, in his sleep, it appears that the soles of his feet are quite white. The Dream Maker assures him that his natural and earthy side (soles of his feet) is quite pure (white).

The reader may wonder why this inner process first seems to cast him down and then buoy him up. I'll comment more on this later, but the venture inward is very like learning from the ocean, which is now raging, then calm, now at high tide and then at low tide. The process would look more beneficial if we could see the good being done in the dark periods. For instance he is feeling

the importance of not bragging during the latest down period. Could Swedenborg have created this image of white feet himself? It is very difficult to have any influence on the process of dreams and when you do, you are unlikely to have such ancient symbolism as white soles of the feet. That has to be a process unlike ordinary consciousness.

[August] 27-28

[234] *I seemed to take a book from my father's library. Sat afterwards in a ship. Sat with another where the helm usually is. On the right hand was another. When I stood up, another sat in my place; yes, and when I wished to resume it, he moved his seat higher up and gave me room. A woman sat on the left side; in front of me sat another. I rose up, and let her sit there. She sat down, but now there was no easy chair, but only a straight chair, and I was then in front.*

[235] *Wine, apparently cowslip wine, was being served in a large drinking mug; one was given to me, and I emptied it in one gulp. It was the most delicious I had ever tasted. Came to me without any thought that I seemed to be a heavenly nectar. A man sat always in his place at the top beside the rudder. Signifies, how I get help in my work from a higher hand, so that I am only used as an instrument. Wherefore I also had in attendance with me one whose business I said it was to sweep clean. This signifies me also.*

This dream is related to #232 in its structure. It is talking about the same change as having taken place in Swedenborg. First he takes a book from his father's library which says, all that follows is something he learned from his father. He is in a ship where the helm or the main steering station is. If you follow all the chair changes the dream ends up with a male on his right (male intuition), a female in front (female thinking), female on the left (female sensation) and a male higher up to the rear (male feeling). When Swedenborg started the dreams his conscious functions (intellect and sensation) were male like him. Now they are female. Swedenborg's formerly unconscious functions (feeling and intuition) were female, now they are male. This, like #232, says that his identity has been fundamentally altered from primarily intellectual and sensation-oriented to primarily feeling and intuition. This is what Jung calls *enantiodromia*, becoming more rounded as a person by developing functions that were primarily unconscious. If one is to know heaven it has to be through developing the unconscious functions: know thyself. He is given heavenly nectar. It is heavenly nectar in itself to develop the side that had

been neglected. The symbolism of his changing is also treated in this dream by his giving up and regaining his chair and the changes that occur around him. My guess is that his father before him had managed to become well-rounded, hence he got a book from his father's library. The ship, and especially the helm location suggests the place from which one's vessel is steered, namely, consciousness. The change is becoming conscious in him. "Wherefore I also had in attendance with me one whose business I said it was to sweep clean." This change is a clean sweep, that is in the direction of spiritual purity. He has discovered more of himself, which is also spiritual development.

August 1-2 [September]

[236] Intended on the second of August [September] to go to God's table because I am assured, according to my knowledge, that I am rescued from my sins. But then I saw a big dog that ran to me but did me no harm. I showed him to another that sat beside me, to whom also he did no harm. It signifies either that the day before I chose to boast of one of my visits or that the others flatter me.

For some while now Swedenborg has taken dogs to represent flattery or vanity, but here nothing is amiss. One dog sits beside him and even the one that comes bounding up to him behaves himself.

[237] Afterwards it seemed I perceived that Didron went away from his king, with whom he was in such high favor, and betook himself to the Danes, and there died; and that his wife, who was false, was the cause of this, and waited for his dead body. Hear now at once, as he also inspired me, that I ought by no means to depart from the congregation of Christ; and thither to take the Lord's Supper; and that in this case I become spiritually dead again. I could not understand anything further; there is therefore a mystery underneath this. I refrained myself therefrom; was kindled by the Holy Spirit, as often happens when I dispose myself according to command.

John Fredrik Didron was a Swedish courtier, soldier, politician, and friend of King Fredrik I. At one time Didron and Swedenborg had opposed the declaration of war against Russia. Here is the person who is false to his king and dies! Swedenborg takes this to mean that he is to take Communion (and thereby be true to his king). Odhner's translation is clearer. "I now, at this very

moment, heard, and it was also inspired into me, that I ought not to depart from the Church of Christ, but that I must go there to receive the Lord's Supper, and that it would otherwise again become spiritually dead." Swedenborg has long associated the king of a country with God (King of the world).

September 16. Sunday after dinner.

[238] In the night between the 15th and 16th, I saw in my sleep two kings, the king of France and the king of Poland, who proposed sublime things; afterwards a little girl, who sang for me when I went out. Signified that what I had written met with approval, which was the last part of the first chapter on the sense of touch.

I can't be sure all this represents approval of a chapter on the sense of touch. Its spiritual meaning is clear. Kings (God) propose sublime things to him. Feminine innocence sings for him out in the world.

[239] Immediately after dinner, when I was asleep, a woman was presented to me, but I did not see her face; she was very stout; in very white clothes. I wanted to buy something of her to drink. She said she had nothing left; but there was one beside her who gave me his right to get a glass which she had hidden in her clothes. When she looked for it, I saw how very stout she was, like a woman with child. After looking in the folds of her sleeve, she recovered again what she had for a drink; thought it was chocolate; but it was wine. I did not want to have it as it was chocolate; but just then I awoke. It seemed to me then as also on one or two occasions before that I had a pretty strong consciousness of the smell of wine. I wondered especially at her snow-white clothes. I cannot well say what this means whether or not it was the woman I had when the word "sanctuary" was mentioned; for I did not now see the face, and moreover she was with child; which may signify that I am now in fact rightly writing and producing what I have in view. For that day I found myself greatly enlightened in those things that I had in hand.

It is now almost five months since the sexual contact with the sacred in #171 he thought at the time must produce a child. One would expect a woman five months pregnant to show some signs but not to be very large. Dreams can

keep accurate track of time relationships like this. The very white clothes suggests she is pure. Somewhere in her folds she may have wine (the life of God) for Swedenborg. Recall that in #235 he just had cowslip wine, heavenly nectar. He didn't want it if it was just ordinary drink (chocolate). But it was actually wine (which would be associated with Communion). When he awakens he recalls he had "a pretty strong consciousness of the smell of wine." Something is coming to fruition in him (the lady is pregnant). And he feels "greatly enlightened in those things that I had in hand."

[September] 17-18.

[240] Saw the King of Prussia, and one that said he was going away to sow enmity between the kings of Prussia and France.

Too much of this dream is omitted to interpret. Swedenborg is reporting dreams less frequently and less thoroughly.

[September] 18-19.

[241] It seemed to me I went over ground which was particularly rugged; went with an iron stick in my hand, which thereafter was not at all heavy to walk with. Came to the end of the same ground. Lay in a bed. There came against me a very large ox, black, with horns, which seemed as if it would gore me. I was frightened, but it was said to me, "You shall go through it safely." Wakened. Something awaits me when I have gone through the first chapter on the sense of touch.

I am somewhat at a disadvantage in a dream where Swedenborg gives his interpretation with no clues as to how he arrived at it. He has traveled over rugged ground in this *Journal*. His staff (his intellect) seemed at first heavy (iron) but it proved light enough (he's getting along better now with his understanding). After a vigorous walk over rugged ground he lies down in a bed. This is where most of this encounter takes place, as he lies in a bed. It seems that a black ox (evil, the dark, unknown, threatening side of what happens when he lies down) would gore him. But it is said he will go through this safely. These statements in dreams seem to be always true; they seem to be from higher authority. For some while now Swedenborg has felt protected—this is another example of this protection.

[September] 21 [changed from 27].

[242] It was a Sunday. Before I slept I was in deep thought on the subject about which I am writing. Then it was said to me, "Hold your tongue," or "I will strike you." Then I saw a person sitting upon some ice, and I was afraid. I was as in a vision; I kept in my thoughts and experienced the usual shuddering, which implied that I ought not to work so long, particularly on Sunday; or perhaps in the evenings.

It appears he entered the hypnogogic state. The inner process is not too keen about his writing. It says "Hold your tongue or I will strike you." He sees a person sitting on ice and is afraid. This has to be an autosymbolic image. He is sitting on ice, that is, cold, not warm, in danger of perishing. Curiously he "kept" in his thoughts and went through shudderings. As I remarked before, most people would have struggled out of this state. It is a key to understanding his progress that he dares to stay in this state and take whatever comes even shudderings! This workaholic is working Sundays and evenings. I'm inclined to agree with him, the inner has said, 'That's enough!'

[September] 29-30.

[243] This was from Saturday till Sunday. I saw a gable of the most beautiful palace that could possibly be seen; glory like the sun upon it. It was said to me that in the society it was decided that I should be a member that was immortal, which no one previously had been except one who had been dead and had lived again. Others said that there were several. I wondered if it were not more important to be with God and so to live. This referred to that which I have now brought to an end about organic forms in general, and chiefly the end.

[244] Afterwards a person said that he would call upon me at 10:00 o'clock. He did not know where I lived. I answered then as I thought that I lived in the gable of the palace; which meant that that which with God's help I have written lately about forms is such that it shall carry me on still further to that which is still more glorious.

Here we have a remarkable example of precognition occurring in a dream. We now know that Swedenborg was to soon be admitted into heaven and hell, while yet a man on earth; this is what the dream is referring to. He is

apparently in the society of spirits. They remark that he is to be a member "which no one previously had been except one who had been dead and had lived again" (as a spirit). There is a little debate. Some thought Swedenborg was to be the only one. "Others said that there were several." This is the difficulty of precognitive dreams. The dreamer often can't recognize it is precognitive until after it is fulfilled, and by then the dream is usually forgotten. This is the clearest dream on this matter so far, though there have been other precursors. The most common of these is that he met with people who had died in his dreams. From this dream it appears that his having a room in a gorgeous palace refers to the fact he will know heaven, while yet here in this world. We have seen this image before in #205. Previously he was to have had a room on the bottom floor overlooking a garden. Now he is to have a room in the gable (highest heaven, the celestial) of a palace, a lovely place in which his position is now higher. The image is rather straightforward. It says you will have a place in heaven while yet a man on earth. This illustrates that when two ideas are put together in a dream they are usually speaking of the same thing, such as here, where the ideas of admission to heaven and the gable of a palace are combined.

Several things are made clear here. Dreams can be precognitive, but it is difficult to spot which ones are, for there is often no clue to distinguish such dreams. Swedenborg understands this dream to refer to his writing about anatomy, but this is only remotely possible. Even if it does refer in some way to anatomy, this must be its least consequential meaning. Swedenborg is engaged in a process which promises to open heaven to him as perhaps to no other man before in history. Surely this is more important than comments on anatomical manuscripts.

In #244 someone is to call on him at 10:00 o'clock. This probably has some symbolic meaning. In the *Apocalypse Explained* #675 Swedenborg says that the numeral 10 signifies all persons and things. So in effect someone is to meet him in the fullness of time and he answers that he believes his address is the gable of the palace—he believes; he has not yet fully occupied it; yet it is his place.

Swedenborg ends prophetically by saying, (what) "I have written lately about forms in such that it shall early me on still further to that which is still more glorious." This is true, but I doubt he fully knew what his main life work would be at that point.

[245] Afterwards I was with women but would not touch them as I had previously had to do with that which was holy; wherewith much occurred to me which I left to God's good pleasure. Because I am as an instrument with which he does according to his pleasure; yet would wish to be with the aforesaid. Yet not my will but God's. God grant that herein I do not err. I believe I do not.

In the same evening, right after the dream that speaks of his admission to heaven, he was presented with women. I have to believe this is not really dealing with sex at all, even though Swedenborg admits there is desire. I feel women represent something higher that he is just becoming acquainted with. In effect, his taking the situation as sexual is interfering with his easily coming to terms with whatever she is. She is available, but he turns her down because he had just dealt with something holy. In other words, even in his sleep he links the two dreams. They are aspects of the same thing. But with his tendency to reject sex it is more difficult for him to come to terms with the spiritual in the form of a female. It is hard to realize the spiritual can be in all forms.

October 3. After dinner.

[246] I fell into a short sleep. It was represented how all is inmosty in unities; the rationale of the cause [ratio causae], the end; whence our thoughts considered in this light as unities bear within them no other end and reason than that which comes into them from the Spirit of God, or the spirit of the body; if from the body, then all is sin from the innermost; for we aim after nothing else than that which strives against the spiritual. Which rules we ourselves may observe if we reflect from our loves, which in fact accompany.

This is not a dream but a bit of reflection based on ideas gathered during a nap. In the inner state he sees everything as unities. These unities are ends, creating causes, resulting in effects. End, cause and effect are a unity, a manifestation of God's spirit coming into existence. Yet when he awakens he comes back to his old theme, that what is of our own is all evil for we tend to act against spirit. I wonder if he didn't see more clearly when asleep than when awake.

[October] 3-6

[247] Several times I have remarked that there are spirits of all descriptions. The one spirit which is Christ's is the only spirit which has all blessedness with it. By the others man is enticed in a thousand

ways to go in with them; but unhappy is he that does so. There came before me time after time Korah and Dathan who brought strange fire upon the altar, and it had no power to save. So it is when any other fire is brought in than that which comes from Christ. I saw also as it were a fire that came to me. Therefore it is necessary to discern the spirits, which is a thing man cannot do except through Christ Himself and His Spirit.

The names "Korah and Dathan" refer to a story in the Book of Numbers, Chapter 16. Korah and Dathan challenged Moses and said all the congregation are holy and that Moses merely exalts himself. Moses said, "The Lord will show you," and Korah and Dathan were swallowed up in the earth. The issue here is how to recognize the true spirit. The spirit of Christ has all blessedness with it. All other spirits can be deceptive. Only Christ can give us the power to discern the true spirit. Swedenborg mulls over this because it is precisely the problem he faces, that of how to recognize the true spirit.

[248] The horrible danger in which I had been on the night between the 29th and 30th was represented to me afterwards in my sleep, when I was on a piece of ice which could hardly bear me, and I came next to a hideous great gulf. A person on the other side was unable to come to help me, for I walked backwards. But God through Christ is the only one that helped me herein. He is my Lord and Master, and I am his slave. Honor and thanks to him, without whom no one can come to God.

This dream reflects again on #242. He gives more of the feeling of the vision therein. He was on ice that could hardly bear him. And it passed near a great gulf that had not been mentioned before. Someone had come to help him, but it was to no avail for Swedenborg walked backwards. When you walk backwards you go somewhere, but you can't see what you are getting into. This was a waking vision in which he chose to stay and went through more shuddering. At the time he took it to mean merely that he shouldn't work so long, particularly on Sunday and evenings. Now the feeling of peril and getting into some danger is stronger. Swedenborg chooses to stay in these states and to suffer through them. I now believe the shuddering represents an internal process of change and stress. He is no fainthearted explorer.

October 6-7.

[249] It was very much and yet very merciful. How a black veil or skin which was drawn over, shining, yet had no substance; it was

said that it would not keep right, for it was crumpled together. And it was promised to enlighten me better; there was seen also as it were an inward light. I wish myself to do it on Sundays: Meaning that I had gone with my understanding and fantasy into something, which is analogous to the black gauze which does not keep right. Again I saw an abyss which is the danger I am in with my thoughts.

This night he has many merciful experiences: he saw a black veil or skin; there was something shining without substance, which would not keep right; it was promised he would be helped to understand better. This is a beautiful example of the hypnogogic state. He wants to visualize the inner. But he is given an image that represents precisely where he is. It is a light covered by a veil that won't stay right. I agree precisely with his interpretation, "meaning that I had gone with my understanding and fantasy into something, which is analogous to the black gauze that does not keep right." Again he sees the abyss and the danger he is in with his own thoughts. I see it as a little more positive than he does. A man can't go far wrong who has this capacity both to visualize these autosymbolic processes and be guided by them. There is a little light there, but it is as yet insubstantial.

[250] Otherwise, it is something told me about my book. One said that it was a divine book on The Worship and Love of God. I believe it was also something about spirits. I believed I had something about this in my book on The Infinite. But to this no answer was made. I came afterwards into the thoughts and into the information, that all love to anything whatever, for instance to my works I have in hand; when one loves them and not as a medium to the only love that is to God and Christ Jesus, is a meretricious love. Wherefore also such things are likened always to whoredom in God's Word. This is also that which has befallen me. But when a man has love for God the foremost of all, then he has thereto no other love, than that which he finds by this means will advance the love of God.

Here is another precognitive dream. The inner process had determined it will write a book called *The Worship and Love of God*. Swedenborg *did* write this book the next year in 1745. Not much attention has been paid to it [16]. This book was a total departure from his former dry, intellectual style into a book full of heavenly imagery and lyric poetry. The dream fittingly refers to this as

a divine book. I believe he needed to explore a much more feelingful form of writing into order to prepare for the theology that was to follow. He doesn't realize this dream is precognitive and thinks the dream must refer to something in his book on the infinite [19] done in 1734. How wrong can you be? His work on the infinite was very intellectual. *The Worship and Love of God* reads like a book written by an angel! In effect, he asked inwardly if the reference was to his work on the infinite. The inner did not answer. This is typical.

It is rarely possible to talk to the inner often it won't answer a question.

Afterwards he came into the thought that love of all else but God is false love and whoredom. He rightly feels he has been such a whore, writing on all and sundry for fame for himself.

[251] I thought I also saw Czar Peter and other great emperors, who despised me because I had half sleeves. I do not know whose retinue they belong to. Several times beautiful bread and other things had been given me. God grant that it is as I believe the spiritual bread.

He sees into great powers (Czar Peter, etc.), but feels despised by them because he is not adequately prepared (wears short sleeves). Several times spiritual bread and other things are given him. He prays that this is spiritual bread.

He is almost ready for enlightenment, for after all the emperors rejected him for very little this time, merely for short sleeves. There was a time in the past when he had no pants (#206)! For some time he has been tortured a little, and rewarded a little. We have both occurring close together here.

[252] From this and the foregoing we find how soon and how easily a human being is deceived by other spirits, which represent themselves according to the love of each and every person, for loves are represented by spirits, indeed in very fact by women.

It has become a central theme for Swedenborg to come to recognize false spirits who lead astray versus the spirit of God. It is not clear which it is here for the women in his dreams have been both low and high. But perhaps they should be, for he knows both high and low loves.

[October] 7-8

[253] It seemed to me that I wanted to ,go along a road but saw a little boy going up a little path. I followed him, but there was a mist. I seemed that there were soldiers nearby. I walked crouching and afraid. Yet it seemed to me they were not enemies but some of our own people. But I found that I could not see any way out. Turned around and came into a disordered place. Asked for another room; got one. Asked for water. He said it was fresh and muddy. Therefore asked for milk. Wakened. Means that I had been on the wrong road and followed my own understanding in a mist; a time when a man is frightened even of his own people as if they were enemies. But when a man goes the right way, he is afraid of nobody. The water means that it is still muddied; milk, that it ought to be strengthened still more.

This dream is saying similar things to the black-veil dream (#249): he is going along a path; he follows a little boy (innocence); he is crouching and afraid of his own people. He is not sure *what* to fear, hence the recent talk of good and had spirits. He cannot see his way (literally true). He asks for a room (a stable place to be). He asks for water (spirit) and finds it is fresh (his experiences are certainly fresh!) and muddy! Therefore he asks for milk (better sustenance).

You recall that I said the hypnogogic state, as in #249, is simply autosymbolic—that is, it automatically represents precisely where one is at that moment. Dreams, even though longer and more detailed, are autosymbolic too, as is this one.

[254] Saw afterwards in vision one that had a black cloak, but it was taken away, and he disappeared. Means that the former black veil disappeared. When a man goes only in such a way that he trusts in God and Christ alone, and in nowise in himself, or sets his own understanding hand to hand against self, then he finds that we are soldiers fighting against satan continually. When a man has God's spirit and life, then is it daily a victory. But in the other case it is daily a destruction; such a man falls from one defeat into another. Thus a man ought never to despair but trust in the grace of God.

This is reported as a vision, probably hypnogogic. It is a little too naked to interpret. I would need to know what this "one that had a black cloak" seemed

to be: did it seem he was hidden in the cloak? what kind of person was it? what does the fact that he disappeared when the cloak was taken away suggest?

I find that Swedenborg, is very hopeful as regards all these signs he receives. A cloak disappears and he feels that the matter of the black veil is solved. I wonder. Another example is his delight that all sexual urges have left him (#112,), yet it has cropped up several times in the *Journal*. This says he very much wants progress in this spiritual realm.

[255] The night before it seemed I saw [was offered] a commission as a captain, lieutenant, or something of the sort; but I sought out Secretary Bierchenius to tell him that I wished to remain in my former post as assessor; which meant that did not then understand what was implied by being a soldier and fighting against satan; for God sends angels with the soldiers that fight for him. This is the black mantle that was drawn aside, and God himself has been pleased to enlighten me in it.

[256] Saw likewise in vision a heart full of blood; it was love.

Hans Bierchenius was secretary of the College of Mines and a good friend of Swedenborg's. He is offered a new position as a soldier (a .fighter in religion). But he says he wishes to remain in what is familiar to him. Upon awakening he sees it as a soldier for God. It puzzles me how he relates this to the black cloak.

I need more detail of the feelings associated with the heart full of blood. It is a perfect image of feelings, the side that has become conscious in him. It is not just a heart (feelings) but full of blood (life). One of the things that attracted me to Swedenborg's theology is that it is full of life.

[October] 8-9.

[257] This night was the most delightful of all, because I saw the kingdom of innocence. Saw below me the loveliest garden that could be seen. On every tree white roses were set in succession. Went afterwards into a long room. There were beautiful white dishes with milk and bread in them, so appetizing that nothing more appetizing could be imagined. I was in company with a woman whom I do not remember particularly.

[258] Then I went back. A pretty little innocent child came to me and told me that the woman had gone away without taking

leave and begged me to buy her a book that she might take up; but showed me nothing. Wakened. Besides this it seemed I entertained on my own account a number of people in a house or palace standing by itself where there were some acquaintances: among them Senator Lagerberg; also, I think, Ehrenpreus and others. It was all at my expense. I realized it cost me much, but my thoughts went to and fro about the expense. Meanwhile I did not care about it for I observed that all was maintained by the Lord, who owned the property or showed it me.

[259] Was in the kingdom of innocence, and as to my entertaining the other and worldly people without seeing them, does it signify my work, that I should as it were not be with them, although I entertain them therewith; or does it mean something else? The child was innocence itself. I was much moved by it and wished to be in such a kingdom where all is innocence. Lamented that in waking I came away from it. What the woman was that went away without taking leave I am not aware.

It appears he entered into heaven this night, the Kingdom of Innocence. He must have loved flowers, for he often uses a fine garden as an image of heaven. He was next in a long room (a palace?) with beautiful white dishes. The night before, in #253 he had asked for milk. Here it is, with bread, and it is heavenly. He is with a woman, but he doesn't really notice her. Not surprisingly she leaves without saying goodbye. He is with an innocent girl who wants a book. Hasn't Swedenborg been asking for a book all along? He entertains a number of people and debates with himself about the cost. They are Senator Sven Lagerberg and Count Carl Ehrenpreus. He later reported both of these people among the infernals for adultery in the *Spiritual Diary* [8, #5479, 5996].

Again we have a quick turning from positive to negative. He was in the Kingdom of Innocence. He neglects a woman who leaves. He is an innocent child asking for a book. He entertains grandly and worries about the expense.

The dream is kind of a comment on his relationship to the Kingdom of Innocence. It is wonderful as long as he just appreciates and enjoys. But something is not handled properly between him and a woman (some aspect

of love). He entertains Lagerberg and Ehrenpreus (likes riches and sensuality) but immediately his tight conservative side takes over. He is probably quite careful with his money. He isn't innocent enough for the Kingdom of Innocence. But his innocent side begs for a book from the Kingdom. The idea of the Kingdom of Innocence is described in his book *Worship and Love of God*, which he would soon start to write.

[260] The day after, namely, the 9th, I was so clear-sighted that I was able to read the ,finely printed Bible without the least difficulty.

This was only one sign that, in the midst of this spiritual journey, he was also improving physically. These often go hand in hand.

[October] 9-10.

[261] Saw in vision a coal fire brightly burning, which signifies the fire of love. Afterwards I was in company with women who had teeth on a certain place which I wished to penetrate, but the teeth interfered; which signified that the day before I had been busy with my work which is quite different from the other and quite another love if it should prevail, and is not to be regarded as a matter of words or as a plaything in regard to the other.

[262] When I wakened, I had completely decided to abandon this work; which also would have happened were it not that afterwards in sleep it seemed I was sent to a certain place with a letter. I could not find the way; but my sister Hedwig saw the letter; said it was to Ulrica Adlersteen who was found to have been longing for rife for a considerable time. I came there; also saw Schonstreim. Afterwards continually I had the senses before me; how they go up to the cerebrum, and down. By this I was strengthened in continuing my work.

[263] God grant that it be not against His good pleasure, which I cannot deduce from the dream without setting myself to the trial of whether I shall abandon the work; to which resolution however God helped me. To God alone be praise and honor. But a child fell upon my foot and struck itself; and screamed; I wanted to help it up, and asked, "Why do you romp so?" Means without doubt that I want to rush too quickly in this.

He has begun work on *'The Worship and Love of God*. It is of the fire of love. Afterwards he was with a woman with teeth in the vagina. This he takes, appropriately, as an entirely different kind of love. This is prohibited (teeth) lust. He associates this lust, and wish to penetrate, with his book, *The Animal Kingdom*. Can the dream be using penetration in the sense of writing with discernment? The dream contrasts two loves and these reflect in the two very different books. His *The Worship and Love of God* "is not to be regarded as a matter of words or as a plaything." He considers abandoning this new book, but a dream dissuades him. He had been sent to a place with a letter (writing in hand). He lost his way. His sister tells him the letter is for Ulrica Aidersteen who had longed for him for a considerable time. His writing (letter) is for a proper love. This suggests to him he should continue on the book, because this writing is for a proper love. A child stumbles over Swedenborg's foot in a dream, is hurt and screams. He (God) wants to help it (Swedenborg's childish innocence) up and asks, "Why do you romp so?" He is seeing one book through the press, writing another and working day and night, seven days a week. The question is apt. He only hurts himself by "romping" about so. Here is another dream in which roles are changed. God acts through Swedenborg to help the child Swedenborg.

[October] 10-11.

[264] Seemed as if I was in bed with a woman, but did not touch her. Came afterwards to a gentleman and asked y' I could get into his service, because I had lost my post through the war; but he said, "No." They played a kind of basset; the coins went back and forth; I was however always with them. I asked my servant if he had said that. I owned anything: he said, "No"; said that he should say nothing else. Signifies the Moravian Church, my being there and not accepted; and my saying that I have no knowledge in religion but have lost it all; and those that play basset win here and there.

He had associated with the Moravians for some while. Apparently he did not feel accepted. When asked some question in religion apparently he said he had lost all his knowledge on the subject. Though not true, he meant that he was trying to operate without preconceptions. But how does this relate to the dream?

He is with the spiritual (woman). He had lost his post (his former position) because of the war (these spiritual struggles). Basset is a game of cards like

faro, which was much in vogue in the 18th century: some enjoy games and participate in life (money back and forth in the game), but Swedenborg has no position (without preconception in religion.). It isn't really the Moravians at issue here, but the fact that spiritually Swedenborg doesn't yet have a job.

[October] 12-13.

[265] It seemed to me that a person was beaten and scourged, and afterwards above as well as below preached with great earnestness and enforced the same. Signifies that when a man is chastised by our Lord, the man afterwards gets greater earnestness and spirit to go on in that which the spirit carries him to, so that the chastisement and the punishment make increase therein. I had thought the day before that I was so satisfied that I gave my thoughts a certain free course; the punishment may change this, as a reply to which this came.

The person who is "beaten and scourged" (as Swedenborg has been) preaches with greater earnestness afterwards. Yesterday he wondered if he gave his thoughts free reign, would punishment follow? He takes the dream to mean it would. But I also suspect the dream is dealing with the question of the use of being "beaten and scourged." It serves to make one a deeper and more convincing believer. This dream illustrates how useful it is to know what the dreamer had been thinking shortly before the dream.

[266] Afterwards it seemed to me I said to myself that the Lord himself will inform me: for as I found, I am in the state of knowing nothing therein, except that Christ ought to be all in all, or God through Christ; so that we cannot ourself do the very least thereto; still less strive; for it is best to give oneself up in surrender at discretion: and still further, could a man therein be quite passive, it were the most perfect.

[267] I saw also in vision that fine bread on a plate was presented to me; which was a sign that the Lord himself will instruct me since I have now come first into the condition that I know nothing, and all preconceived judgments are taken away from me; which is where learning commences: namely, first to be a child and thus be nursed into knowledge, as is the case with me now.

Dreams #226 and #267 are intimately related to #264. He says to himself that the Lord will inform him. Why note this? In this inner state it is common that one says something, only to be surprised and learn from what is said. This means that the inner process speaks through the person. This is another sign of the familiarity between Swedenborg and God. The inner can act through him and he recognizes that this is given to him, and is not his own creation.

Fine bread is presented to him. He takes this as a sign that the Lord will give him spiritual bread, that is, instruct him. He is to operate naively, without preconceived judgments, so he can learn.

[October] 13-14.

[268] Among other things it was told me that for the last fourteen days my appearance has been growing much handsomer, and to be like that of an angel. God grant that it be so. God stand by me herein and never take his grace from me.

As I remarked before, these statements in the inner state are true. But one can't be sure whether it is an inner handsomeness that is referred to, or something that could be seen by others. Or it may be that inner handsomeness would reflect outwardly, and be seen by others.

[October] 15-16.

[269] Saw in a vision that a man was under a great burden, and carried loads of wood; fell down under the burden, and another came to his help; but how he was helped I did not see. Saw in my sleep that at length I went up a little bridge, and saw chasms and dangers before me. Afterwards I climbed up by a rope after another person; but saw no end nor how I could arrive at the top. Signifies that self-centered people who strive to help themselves to heaven, or to that which is height, labor in vain and with continual danger. Whereas it is easy when a man addresses himself to God, who bath the help in such conditions.

A man (Swedenborg) pulls a great burden of wood (his books). This is similar to #31 when a horse pulling a load fell down as though slaughtered. This time it is a man (Swedenborg) who is helped. He passes over a bridge and chasms and dangers and climbs a rope.

Curiously Swedenborg sees the one who fell under the load of wood as a self-centered person, when it has to be him. In a sense his scientific writing and

publishing reflects a self-centered person. He contrasts this with the success of one who addresses himself to God. In a sense he is changing from one to the other and the fact that "one" carries wood hut "he" climbs successfully suggests that this identity following God's will is the stronger.

October 18-19.

[270] Dreamed that a big dog which I thought was chained flew at me and bit me in the leg. Someone came who held his horrible jaws and prevented him from doing any more harm. Meant that the day before I had heard an oration in the medical college, and I desired in thought that they should name me as the one who understands anatomy best; yet I was glad that it did not happen. The night afterwards I saw someone limping leave me; which may be that through this desire I had become like one lame.

He thought a big dog (vanity) was tied. Instead it flies at him and bites him on the leg. The image is apt. The mouth full of teeth that do harm really represent his wanting praise. He associates this with going to a medical lecture and wishing to hear his name praised as the one who knows anatomy best. That night, while in a hypnogogic state, he sees a vision, namely someone limping, as though the vicious dog, vanity, had got to him.

[October] 19-20.

[271] I saw one beast after another; they were spreading out their wings. They were dragons. I flew over them away; but one I hit against. Such dragons signify spurious loves; which seem as if they are not dragons until one gets to see the wings. This I had now under hand to write about.

We met the dragon before in #227. There he succeeded against it even though he didn't have great power. This time he flies over them. He says they signify spurious loves. He would later say they signify one who seems to be involved in the church but doesn't actually follow its commandments—a person has to look closely to see their real nature. There seems to be a consistent feeling in his recent dreams that he is safe from serious danger.

[October] 20-21.

[272] It was very merciful and remarkable. The day before, I found myself to be unworthy of all the grace God had been pleased to

show me because love of self and pride were so deeply rooted in me; prayed God therefore to take them from me because this is not in my own power. Found myself in the evening in a strange situation which I had never before found myself in; that in a manner I despaired of God's grace; though I still knew that God is very gracious, and to me in particular has shown greater grace than to others. It was an anguish in the soul but not in the mind; so that it was not felt otherwise than in the mind itself; without any pain in the body.

[273] Thereupon I fell asleep; and saw two dogs that followed close behind me. At last I got rid of them, and it was said to me in thought that this strange pain was to cure me from these. There is thus such a pain when the root has to be taken away from that which is so deeply rooted; which deserves to be very well remembered and kept in the thoughts.

This hardly requires commentary, for it is pure insight. In a way he feels torn inwardly. Though he has known more of God's grace than others he feels he does not deserve it and despairs of even receiving it. This is an inward agony that only the religious can know, but this agony is useful, for it is the very experience of removing his unworthiness. Yet, like pulling out the root of anything, it is a struggle.

Thereupon he falls asleep and two dogs follow him. They have variously in the past represented vanity, flattery, the love of riches, and fame. But they do no harm this time. It was said in thought that his strange agony was the process of curing him of what these dangerous dogs represent. We must always suspect that suddenly appearing negative states are useful—they are change taking place.

[274] Afterwards I saw a great king, who was the king of France, who went without a retinue and had such a lowly estate that he could not from that be regarded as a king. One who was with me did not like to acknowledge him as a king. I said that he is such that he does not trouble himself about it. Was polite to all without distinction; talked also with me. When he went out he again had no retinue but took on himself others' burdens and bore them like clothes. Came therefrom into another great company, where there was much greater state.

[275] Afterwards I saw the queen: then a chamberlain came and bowed; she likewise made equally deep reverence; there was no pride in her. Signifies that in Christ dwells not the least pride but that he makes himself equal with others although he is the greatest king; and does not trouble himself about that which is great; moreover, that he takes others' burdens upon him. The queen, who is wisdom, is like this also and has no self-love and sees herself no higher in herself because she is queen.

The king of France represents the trends of the Divine forming in Swedenborg. This is a direct description of traits one can now see in Swedenborg. He looks so "dimly that "one" did not want to acknowledge that he is king, but he is. He is "polite to all without distinction." He bears others' burdens. Also, this "one" is queen, the feminine, and this female side is also without pride.

Why suddenly shift from the king equals God to the king/queen equals the divine within, to what Swedenborg is and is becoming? Because the Divine has become more conscious, more manifest, more a part of his life. It is no longer appropriate to ascribe all these characteristics to some remote figure. R is partly a description of Swedenborg himself. Practically everyone who knew Swedenborg described him in this way, friend and foe alike. He had become like the one he sought.

October 26,

[276] It was said to me before that the 27th of October should come again, when I undertook "The Worship and Love of God." It seemed it was Christ himself with whom I associated as with any other man, without ceremony. I borrowed a little money from another person, some five pfennig. I was sorry that he did not borrow it from me. I took up two [pfennig], of which it seemed I let one drop, and then another also. He asked what it was. I said that I have found two; one may have fallen from him. I gave him them and he received them. In such an innocent manner we seemed to live together, which was the state of innocence.

It had been foretold that he would begin *The Worship and Love of God* today, and he does. I was very impressed by its warmth, innocence, and Wonderful imagery. It fits very well with the mood of his dreams at this time.

He has a dream which illustrates the closeness of his relationship to Christ. Christ borrows five cents from someone. Swedenborg was sorry he could not have been the one. He drops two pennies and "finds" them and gives them to Him. This is similar to the dream (#195) in which he bought a precious book for nine stivers. But here the imagery is more intimate and direct: he wants to be able to give something to God; his theological writing for the rest of his life was simply that, giving something to God.

[277] Afterwards I was in my bedroom with another, an acquaintance or kinsman, and told him that I wanted to show him that I lodged better. With this I went out with him first into an adjacent room which extended far on and on, room after room, but did not belong to me. Someone in a bed asked what he wanted. I went out with him into my parlor. When I opened the door, I saw that a whole market place was lodged there and just in front of me a great store of goods. On the other side of that the flank of a large palace; but this was taken down. Then in front and at the sides there seemed to be a place full of beautiful vessels, porcelain as it appeared to me, just set out; at the side all was in process of arrangement. And I afterwards entered into my little room, which also shone.

[278] This signifies all the work I now take in hand in God's name; in front, on "The Worship of God"; at the side, "On Love"; and signifies that I ought not to take any one else's goods, but only my own; as it was in my parlor which I rented; my room also alongside meant the other work, and the rooms at the side meant that which did not belong to me. God lead me in the right way. Christ said that I ought not to undertake anything without him.

Swedenborg was apparently very conscious of the quality of the place he lived in. One would not easily guess this for this nobleman often took a rented room. But he often uses the image in his dream of the beauty of the place in which he lives. Obviously the dream isn't speaking of just his room, but also of the quality of his life.

A friend visits and Swedenborg wants to show him that his lodgings were better (lived better). But when he shows the friend an adjacent room that extended on and on, it was not his. When he opened the door there was a whole market place there. He would have preferred a garden. Across the way is a place full of beautiful porcelain. The issue of the dream is, what is his place? His room shines, but he is in the midst of what is not his as well. He appropriately takes this to mean that he is to be guided by Christ as to what his place is, because he does not automatically know his place.

[279] I sat on a beautiful black horse; there were two of us; he was brave; went first out of the way, but afterwards turned around; meant that which I was to undertake, which still was dark to me but comes right at last.

The horse he rides doesn't know the way to go. Lately he has been debating whether to publish volume three of *The Animal Kingdom* but he decides to do so. In a deeper sense he doesn't know the direction to go now that he is leaving anatomy.

[280] When I went with my friend through a long passage, a pretty girl came and fell into his arms and as it were sobbed. I asked if she knew him. She did not answer. I took her from him and led her by the arm. It was my other work to which she addressed herself and from which I took her in this way.

He and his other self are going through a long passage. A girl comes and falls into his arms, sobbing. The girl is something beautiful that is in need. It is asked if she knows him, but there is no answer. He takes her to be his other work—*The Worship and Love of God*. There is a sense of jealousy here. Was she his friend's? He takes her from his friend. Something beautiful is in need. Who does she belong to?—no answer.

[281] In the morning in a vision there appeared to me the market called the Disting Fair in my father's house in Upsala in the upstairs parlor, in the entrance and everywhere else in all the upper part. This signifies the same, showing that it ought to happen with all the more certainty.

In Swedenborg's hometown of Upsala, Sweden there had been held a Disting Fair since primitive times. *Dis* is a generic Swedish name for any female goddess. During the fair a court was held and goods exchanged. So there is a

celebration for female goddesses throughout the upper part of his father's house. His father's house represents his older religious conceptions. The upper part emphasizes it has taken place in his mind. If it is in his father's house it is okay. What does a celebration of female goddesses mean? It is a real change in Swedenborg from the religion of his father to a celebration of the female aspect of religious life. This aspect is the opposite of the cold and doctrinaire. It is warm, loving, nurturant, fun. It honors life.

So the dream says that he found in his father's house the traditional religious values he received there, the upper part (in his mind and understanding) has been changed into a Disting Fair la celebration of the feminine aspect of religion).

Somehow he associates this with "it ought to happen with all the more certainty." In a sense I agree with him. But while he sees this as coming, the dream says it is here. I think we could already observe it in him. The book *The Worship and Love of God* that he is writing now is decidedly the feminine aspect of religion. For those puzzled about how the feminine differs from the masculine, read this beautiful book.

Swedenborg rescued the sobbing girl #280 and now she fills the upper story of his father's house.

[282] In the morning when I wakened there came upon me again the same kind of giddiness or swoon that I had six or seven years ago in Amsterdam, when I began the Economy of the Animal Kingdom, but much more subtle; so that I appeared to be near death. It came when I saw the light; threw me upon my face; but passed off by degrees; because little periods of sleep came over me. This swoon then was more inward and deep, but soon passed away. Signifies, as then, that my head is actually swept and—cleansed from that which would hinder these thoughts, as also happened on the former occasion, because it gave me penetration, especially with the pen. This too was now represented to me in that I seemed to write a fine hand.

[On p. 99 of the manuscript there are only the last four words; several blank pages then intervene following which we find the following notes].

I agree with him. What is remarkable here is the way he allows himself to go through these experiences. But he trusts that God ultimately rules the whole

process. His head, "swept and cleansed" corresponds to the image of the Disting Fair taking place in the upper story of his father's house. It is curious here that he uses the term "penetration." All three translators use the same term. He had used the same word when speaking of whether he had had sexual relations with this or that woman. Perhaps this is the real penetration that was sought and blocked for some while by the vaginal teeth. Penetration is understanding. Penetration with the pen is far more likely to be meant than anything to do with sex for he was to "penetrate" with the pen for the rest of his life!

[May?] 11-13.

[283] It seemed to me that I was with Oelreich and two women; he laid down; and afterwards it seemed he had been with a woman. He admitted it. It occurred to me, as I also stated, that I also had lain with one, and my father saw it, but went past, and said not a word about it.

There is a long break in time from October to May. We don't know why, but there have been signs for some while that he has been less dependent on dreams. The signs in the dreams show that he has completed critical inner changes.

He has lain with, and penetrated, a woman. His father does not mind. There is perhaps still some tendency toward guilt even in dreams regarding sex. Yet this penetration (discernment in writing) is acceptable to his father. His father represents conscience, old religious values, or even God.

[284] I walked away from Oelreich and on the way there was deep water, but at the side there was very little. I therefore took the path at the side and thought to myself that I ought not to go into the deep water.

[285] It seemed that a rocket burst over me spreading a number of sparkles of lovely fire. Love for what is high, perhaps.

Oelreich here may represent the unacceptable side of sex. He separates from it and takes the safer way. Throughout the dreams visual beauty has represented for him the heavenly, divine, what is spiritual and fine. Remember for example his gorgeous rooms in the palace. Sheer beauty breaks out over him, corresponding to his love for the higher aspect.

[286] Truths or virgins of this sort think it base to be exposed to sale, they regard themselves as so precious and dear to their admirers

that they think it an indignity if any one bids for them; still more so if he comes to buy them. Others, who regard them as of no account, they treat superciliously. So then, in order that they may not fall under valuation by the former, nor into contempt from the latter, they prefer to offer themselves gratuitously to their lovers. I, who am their servant, do not dare to disobey them, for fear of being deprived of their service. [The last sentence from I is crossed out.]

The whole *Journal* was written in Swedish. This last paragraph was written in Latin. It was as though he penned a fitting last thought. He is addressing the women who had appeared variously in the *Journal*. He knows what they are now. They are the feminine aspects of life and religion. They are easily misunderstood. Some would look down on them. Others would try to buy them. Like the Greek muse, they give themselves freely. They are the sister goddesses who preside over learning and the creative arts. They give the poet his song and sing it through his lips.

This feminine side of himself and of religion represents the core of What it was that needed to become conscious in him. She is the most mysterious and variable of all his dream figures. Finally he has joined with her. At times he had treated her as of no account (a whore). At other times he tried to buy her (extract from her knowledge for his work on anatomy). Now he had found the way. The real truth, what hadn't been known before (a virgin), was given freely to one who loved her and came sympathetically into her real nature.

Chapter 3

Summing it Up

Shall quips and sentences and these paper bullets of the mind awe a man from the career of his humor?

Wm. Shakespeare, *Much Ado About Nothing*

The experience of even an interpreted journal of dreams can be quite confusing. It is as the first one thread is taken up and then dropped, then another. Meanwhile there seem to be loose ends, clues, and hints everywhere. It is as confusing for the dreamer himself/herself as it is for us. Here I hope to bring all the ends together into an overview.

If you go over the dreams as a whole you will see an undulating up-and-down trend, or an alternating between heaven and hell. It is clear, for instance, in #11 where in one night he is in a beautiful palace, sees heaven, and sees a person in boiling water. What is the use of this? These swings are between the dark negative side that needs to be improved and the high positive side of his true potential. This swing is part of the natural therapeutic process itself. The high cannot be fully understood or appreciated without the low. The low is what needs to be worked on to realize the potential of the high. It is as though this seeker-after-God is shown something positive to encourage him, then the process returns him to the dirt.

The range between these swings is far greater in the beginning of the *Journal* than it is in the end: There the dreams are almost all positive. This implies that he had done the work on the dark side that was necessary. Such an up-and-down undulating process probably extends out into our own daily life. Above all I'd like the reader to get the impression of the usefulness of the dark negative side. It is not just something bad to be removed, for it serves the good. It is as intelligently designed as the heavenly side; it is useful; it aids the illumination of the good by contrast, as dark delineates the light. This, of course, also corresponds to the heaven and hell of theology, for these are the ultimates of the same process that turns up naturally in our lowly lives and dreams. Some will immediately think their dreams are all dark! This is not true. Such people usually haven't looked closely enough at their dreams, and certainly they haven't begun to use the message of the dark side.

The first and most powerful impression I have from this *Journal* is that of a man who made a heroic effort to know God, and succeeded. This was "the career of his

humor"; it overcame all the paper bullets of the mind. It is the life of this *Journal*, the dominant trend. Much of what happens here can seem bizarre or strange, except when this dominant aim is remembered. He used a variety of inner states; hypnogogic visions, dreams, trances, inner instruction, whatever would seem to serve this end. He wasn't seeking odd experiences nor did they seem to mean much to him except insofar as they reflected his relationship to God.

If someone asked, "Does this *Journal* seem unusual?" I'd say no, not particularly. Those who find it unusual probably have not been seekers themselves, or haven't dealt with inner journeys such as this. What then, if anything, separates this *Journal* from others? For one thing, it is 240 years old, written long before any real understanding of dreams or the other states represented here had been achieved. The author was unusually gifted. Also, one doesn't usually, in daily practice with modern clients, know so much of what is to become of the dreamer. The intensity and persistence of his search is uncommon, though probably there were journals of diligent monks, sisters, and other mystics which were lost or thrown away. I use the word "mystic" in the sense of one who seeks and finds direct contact with God. Is perhaps his contact with God unusual? Here I have what is perhaps a surprising answer. I believe that contact with God is common in this inner realm. But if you aren't looking for it, it is not likely to be found. So, many dream series will simply seem to be about the dreamer's problems in life. If your concerns are low, the dreams are low. If your concerns are high, the dreams are high.

This *Journal* is unusual insofar as Swedenborg had a fairly good grasp of the symbolism of his dreams. I agreed with most of his interpretations except those in which he found guidance in writing his hooks on anatomy. I can't be sure, but it seemed to me that the few times the dreams did deal with his current writing they seemed to disparage it. The dreams considered his scientific writing too long, a terrible load pulled by a poor horse that died in its tracks (#31). I could be wrong. To be sure I'd need to examine Swedenborg's personal associations to see if the dream reflected as much guidance as he thought in anatomy. For the most part I agreed with all his other interpretations, but in some cases I felt he missed the deeper implications. He caught the meaning of some of his precognitive dreams but missed most of those that indicated he would be admitted into heaven while yet a man on earth.

For a document of 1744 the *Journal* is also rare for his acceptance and use of several collateral states between sleeping and waking. He felt God was the ultimate master of all these states and suffered through them to learn what he could. The states he explored begin with his childhood experiences of intense concentration on an idea with a slowing of breathing. I feel that this is the key to

all his later discoveries, because it is the very doorway to the inner. The state a little deeper than this is the hypnogogic in which one has a sudden vision. Indeed he often refers to these visions. The next state in depth is that of going through various physical changes such as shuddering. Then there is "inner instruction." This is my coined name for a state that, to my knowledge, had no name until now. In this one goes through hours of inner instruction which may include dreams and other states (i.e. #171). The feeling of inner instruction is that the inner wants to teach something and goes over and over the material in various ways. The state is so inner and the viewpoint is so transcendent that it may be difficult to grasp or remember the instruction.

The next state in depth is the trance. It follows pretty much as a consequence of these prior states, especially that of intense concentration. In trance one's inner faculties are fully awake, but it feels as though the person has detached from the body or is no longer in control of it. Most people have accidentally slipped into this state once or twice, become frightened, and struggled back to consciousness. It is easy to pray one's way out. In contrast to other frightened mortals Swedenborg stayed in this state for hours to see what he could find. Swedenborg's earliest experiences of heaven and hell were in this state. The state next in depth is dream. I've arranged these states in a continuum from the most consciously controlled (intense meditation) to the least consciously controlled (the dream). The similarity of these states is more important than their differences. They differ in degree of conscious control, but they are all symbolic. By that I mean that they quite naturally, by means we do not understand, represent the quality of the person's life at that moment. They quite naturally speak a language of symbolism, or to use Swedenborg's terms, in representations and correspondences.

My Method

You will find that my comments were uncertain at times. Later I would suddenly see what something meant, having been helped by the very length of the *Journal*. Rather than go back and improve on my former comments I let them stand in order to leave in the sense of struggle and discovery. This is closer to what the process is, and this leaves it more honest and human. From time to time I've brought in my own experiences, when they are parallel to Swedenborg's, primarily to indicate that his experience is not really weird or strange.

My method is that of phenomenology. My aim is to try to discover Swedenborg's life as he experienced it. Whatever is central to him becomes central in my description. It was quite obvious that his relationship to God was the center of his life, so that became the center I tried to illuminate. I would have been even closer to the way he experienced things if he were present and could answer questions

regarding his associations and feelings. I was a little outside of, and possibly beyond his experience because I live in an age that knows much more of these matters than he did, for instance, our knowledge today of Jung's types. Even more important I was partly beyond his experience because I was blessed with hindsight—his completed life can be seen as a whole. This enabled me to see something as critical that didn't look like much in itself at the time because we now know that it reflected what he would do and say for the rest of his life. I hope my description would seem apt to him if he returned to this world and examined this document. I would expect him to nod yes to much, but occasionally I say I missed this and that, here and there. But I believe he would accept the overall thrust of my comments. This is the overall intent of phenomenology, to walk in the person's shoes. I have been known to ask even psychotics to pass on my description of their experience (20), for this approach respects each person's own life design.

A contrasting approach takes place when the expert construes a person's life in the expert's frame of reference. The classic example is the older Freudian style of seeing a life in terms of sex and aggression, whether or not these are central to the person. To me this is simply spinning one's own fantasies on the life of someone else.

Because religion was the central thrust here, one might well ask whether I find all dreams are religious. Absolutely not. There are many whose dreams are remarkably practical, about pots and pans, and the actual things of their life. Occasionally, though, one finds a person who thinks their focus is one thing but the dreams show a different focus. I recall one older woman whose soul was obviously that of an anthropologist, even though she did not even know the term. But most people have at least good suspicions of the trends within, more so as they get older. There are uses to age.

Some people who habitually project their views onto other's lives may find it difficult to appreciate the necessity and beauty of finding another's life as it is. Marriages often break up because each spouse projects an image on the other that comes out of themselves. They are disappointed when they discover the spouse doesn't match their image. In contrast, real love implies discovering other people as they really are.

The need to try to walk in the other's shoes is particularly critical to psychotherapy. There I must perceive the parameters of the other's life so well that I am perceived as one who understands and can be trusted to help. I would have functioned a little differently had Swedenborg been present and it was my function to help him. Instead my function was to fly to understand him for an

audience. One very unusual feature of my understanding was that I knew, better than he did at the time, what was coming in his life. Working with him I would have strained more to see the dreams in relation to his anatomical work. I would also have asked him to do some exercises, one of which I'll describe when I deal with the meaning of women in the *Journal*.

Swedenborg's Personality

There are several cardinal things one needs to understand about Swedenborg. The first one was his search for God. This overran his lifelong occupation and interest in engineering and science and pushed them out of existence. The search was carried on with singleminded devotion. It was so strong that if he found God's will was against some personal habit of his, that habit would have to go. Throughout the *Journal* one could measure his happiness or sadness solely in terms of how close he felt to God at that time. Praise from others could buoy him up for a while, but in his private hours he would probably suffer for this praise. Though I would judge him frugal with his money (note several dreams about pennies!), the actual gain or loss of money would mean nothing compared to his relationship to God. He was probably a workaholic, but this immense drive to produce became turned toward religion. He judged his normal "sexual" tendencies offensive to God, so these were rejected.

The *Journal* suggests that his early religious experiences under his bishop father were quite positive in their effect. It is a very great compliment to his father that he appeared in Swedenborg's dreams as a positive, almost God-like leading figure. Emanuel's very central habit of intense concentration, meditation and minimal breathing apparently was something he stumbled upon as a boy. The record isn't clear but it appears that he put religion aside for a time in favor of exploring the worlds of mining, engineering, and science. Then, somewhat like a mature Hindu, at the age of 55 his pursuit of God began and is chronicled here.

A second hallmark of Swedenborg's nature was his empirical trend. It served him quite well all his years as a geologist and as a scientist. Scientific empiricism now tends to mean immediate, direct experimentation. Swedenborg lived at the beginning of science as we know it and then it meant careful observation. He showed some doctrinaire trends left over or remains from his childhood religious experience. These seem principally to be views of the world divided into good and evil. There were evil spirits and forces, and good ones from God. But during the *Journal* period he deliberately tried to avoid religious doctrine. He preferred to approach religion, too, as an 18th century empiricist. He tried to contact God and learn. Any doctrines he later espoused would be based upon experience. This gave to his theology an extremely rare character both for his day and ours. He backed

up religious statements by accounts of actual experiences in the spiritual world. We are so unused to empiricism in religion that many suspect this must be fantasy or delusion. How could anyone experience the spiritual, and least of all experience God?! In contrast to Swedenborg's empirical approach, others have so little religious experience, they conclude that no one else can have it either, deciding that it must be either fantasy or madness.

Swedenborg was so daring in his quest for God that I think we will have a hard time grasping his bravely. Yet he did not see himself as bold and daring. As a matter of fact the dreams show him crouching on the ground, crawling in fear (#113). But he worked before there was any real understanding of these inner processes. Instead of daring, he was really only aware of a great, persistent need to know God. His effort was so monumental that in one dream he feels he is scolded for not only working day and night but for doing this on Sunday too! The *Journal* is rather short, only 69 days recorded over less than a year, but the effort is monumental.

I'm sure that if he told others of his dreams, visions, shudderings, and so forth, that most people, both religious and non-religious, would feel he was in danger of insanity and would bend every effort toward getting him to relax, enjoy life, and forget all this stuff for a while. Even today I think most psychotherapists would see him as being in danger and similarly try to dissuade him from his path. Personally I don't see that his sanity was ever in danger. He wished to change. He wanted to be close to God. I would say he chose a difficult path. It was bound to be rough, primarily because he wanted to accomplish so much. I see all the things that would alarm others as immensely useful to this end. The visions were not hallucinations or signs of going crazy. The visions he referred to happen to everyone on the way into and out of sleep. But most of the world, not wishing to lose sleep, lose these visions. The shudderings would look pathological to many, but they brought the change he sought. Think of the shudderings as two contrary trends, intensely conscious and present at the same time. It is similar to the physical tension you feel when you want to do something and don't want to do it at the same time. In his case the shudderings were always an old trend fighting with a new trend. Get the picture of a conscious battle taking place and you will see more of its use. You only have to shudder so many times over this internal battle and the old trend is fairly well killed off. Swedenborg seemed to only partly see this. He dared it, not fully knowing what it was or what its use was. He took the chance God would not try him beyond his resources, and he was correct. His shuddering was a sign of his powerful determination and struggle.

The double thoughts that occurred in the earlier part of the *Journal* were simply the precursor of the shudderings. The shudderings were in his feelings and his body. The double thoughts were mostly a matter of controlling thought. He was making progress when he went from double thoughts to double feelings. The somewhat shallow intellectual game had become replaced by changes in his very feelings and viscera. The shuddering was working at the deeper root of his dilemma. Perhaps the term "double thoughts" needs to be elaborated so its function and use is more apparent. A typical double thought for him would be something like this: he would choose to think about God's blessedness. He would stay in this vein a matter of seconds and get involved with something else. Suddenly he would realize that he was looking at a woman and thinking lustfully, thinking about how his next book might make him famous. Suddenly he would be disgusted with himself and try to get back to God's blessedness. Sometimes he would be able to, only to lose it again. Sometimes he wouldn't and he would begin to feel like a miserable sinner not worth God's blessedness. To the onlooker he's really just trying the impossible—just enjoy life and leave God's blessedness to God. Most people never tried this hard to control their thoughts, so to them Swedenborg just looks crazy.

But if you look at the process, it has real uses. For one thing it tells this big brain that he really doesn't run his mind. Those occasions when he tries to keep it on a track it simply refuses to stay on. He *learns* there is something higher than himself involved. He *learns* he has base trends. The harder he tries the more he learns. It is a supreme education for an intellect to learn that it does not run its own mind! In the West we'd all rush in and say quit doing that, you'll hurt yourself. In Zen Buddhism they would just do the opposite. To big intellects like Swedenborg it gives impossible problems. "What is the sound of one hand clapping?" When the brilliant student comes up with some answer or other he quickly learns all answers are wrong! Yet there is an answer and he must find it. This is not a child's game. When well done it should lead to shudderings (such a promising student!) and the vision of God. The purpose in Zen is quite the same as Swedenborg's. The intellect, trapped in the experience of its powerlessness, comes to *know* that it is not the be all and end all it thought it was. But the trap has to be substantial to catch a substantial intellect like Swedenborg's. I would guess that without the double thoughts and shudderings the process Swedenborg was to go through would have taken years, if it could be done at all. So instead of seeing these things as pathological (which sometimes means simply that we don't understand them), see them as most useful. What is the sound of one hand clapping? All words, all explanations, all use of intellect is wrong. The more brilliantly worded the answer, the more fatuous. But this sound can be heard and it is terribly loud!

I should comment on the meaning of the women and sex in Swedenborg's dreams. Women were the most common single image and one that appeared variously. What are these women? Swedenborg didn't use the term, but the word soul comes to mind. They were his soul. For me this term has in it two ideas that are accurate here. The soul is his most essential, deepest self. It is also the part in contact with God.

What made women appear in various ways in the dream was his personal resolution regarding sex. Though he evidently felt the normal desires of a man, he had chosen to reject these. He could only contemplate sex in a legitimate marriage situation. This effort to reject sexual desire showed even in his dreams. He tried not to have contact with a woman even in dreams. If he did he felt guilty. But the Dream Maker chose to use woman to represent his own soul. It was the purpose of the inner that he come to fully know his soul and to become more like her. She contained his most unconscious and essential attributes. Yet his attitude towards sex and women complicated his coming into relationship with this essential part of himself, for it was represented by a woman.

Were I Swedenborg's therapist, here is one approach I'd use. I'd ask Swedenborg to follow a simple exercise in fantasy. He is to meet with, talk, and walk with, and get acquainted with his ideal woman. I'd prohibit sexual relations even in fantasy (to conform to his own ideal). We'd meet daily and I'd inquire how it is going with her. What is she like? What are her interests? Etc. Why this? He needs to approach the feminine. In the dreams he is seeing her just as a sex object most of the time. By avoiding the sexual aspect, and attempting to discover and deepen his relationship with his ideal woman I feel he would be assisting the trend that is trying to emerge. If the woman is born out of his fantasy, obviously she has to be an aspect of himself that he is becoming acquainted with. I'd ask for immense detail, how does she do her hair, what perfume does she use, and so forth? It would be particularly important that he discover her interests and how she lives and what life with her would be like. This would help elevate his relationship to his own feminine aspect.

I have a fantasy of my own that also suggests what is wrong with Swedenborg. One way to help understand a situation is to put it in the form of a drama and play it out and see how it goes. I think women will particularly understand this one. Suppose I were a woman, a maid hired to help him. Here is how my fantasy goes: My strong feelings would be best expressed by the words, "You poor man. You work all the time. You neglect yourself." I'd enjoy taking care of him. I'd put flowers on his desk just to remind him of the world outside. I'm sure he forgets to eat. So I would prepare especially tempting things for him. I'd not only clean his room,

but I'd also try to make it more comfortable, add decorations, more comfortable furniture. I'd keep his clothes neat and encourage him to look nice. I'd encourage him to go on walks and enjoy music. In short, I'd care for him. I would not have any designs on him. His greater enjoyment would satisfy me.

Why does my fantasy run this way? Because this is precisely what is missing in his life. And this, in part, is what the women represent. They are the warm nurturant side (in dream imagery, broad-bosomed) that understands how life can be enjoyed. But he has prohibited all close relations with them. His aim is God alone. *But God chooses to come to him as a woman because that warm, loving side of him must be developed even to understand God!* God as feminine is well illustrated in his dreams. In dream #171 the words "*sacrarum et sanctuarium*" had to repeatedly be hammered into Swedenborg the whole night for him to finally be close to her. God is nurturant and at least half woman, a fact many proud doctrinaire males enjoy forgetting. Very simply the woman was both an image of the missing, unconscious side of himself and what he needed to become in order to really understand God.

I have no difficulty at all with the idea that personal discovery and spiritual discovery are two sides of the same thing. In his approach to the woman we are dealing with both. Picture a person who asks to see God, but is very intellectual and wordy. He is expecting God to answer by improving his intellectual and wordy understanding. But suppose God wanted to answer more deeply than that, that He wished to admit this person into His full nature. God would have to broaden the person's ways of experiencing. Then he could be permitted to see God. It is precisely in this way that personal and spiritual development are intertwined, and this is what happened to Swedenborg. The changes that are brought about at first seem dark and dangerous. Swedenborg was alternately shown a little of heaven, and then put through dark and dangerous ways, and then shown a little more of the celestial, as though to encourage this poor mortal.

In effect Swedenborg made the drama deeper and somewhat more trying because he sought God alone and projected all his needs onto Him. If there was to be any kind of satisfaction it had to come through Him. Even his sexual needs had to come this way. His was an immense effort at sublimation, the lifting of base desires to the heavenly. Swedenborg sought God and was aware that he would have to improve the quality of his own life, so he worked to eradicate his pride. But I doubt that he fully anticipated that his very personality and the basis of his perception and experience would also have to change. This aspect was unknown, and appeared in his dreams as dark and threatening at first. The great variability in the dreams of his relationship to women was the main sign of his difficulty with

coming to know and accept new trends in himself. They were best represented by women, but Swedenborg's blocking all sexual outlet, even in sleep, probably delayed and complicated his coming to know the deeper trends in his own soul. Could these attributes be handled as well by a male image? No, not really. I suspect that if Swedenborg abandoned just one thick volume of writing and instead found a wife, he would probably have been even more productive, but it would be critical that she understand and support his religious quest.

I want also to describe the overall development in the *Journal* in terms of Jung's types [18]. Jung's types are not simply a way of categorizing people. They are an attempt to describe the major aspects of all natural human differences. They are innate and readily turn up in dreams of all cultures. The types are thinking, intuition, feeling, and sensation. They are further modified by the functions of introversion and extroversion. We are born introverted or extroverted and with one or two types dominant. The other function and other types are our unconscious. In effect, to meet God we must recover the unconscious aspects of ourselves. It is for this reason that personal discovery and religious discovery are really one and the same process. A simple way to say it is, we must be more complete to even approach an understanding of God. So, for me, this *Journal* is simultaneously personal discovery and discovery of God.

Swedenborg began this *Journal* as an introverted, thinking/sensation type. What does this mean? Extroverts see the world directly. It is clear, plain, and simple, there. The introvert experiences the world through himself or herself. It is as though the extrovert sees the world too clearly, for they easily miss themselves. One extroverted woman of my acquaintance notices people and things instantly. She has hundreds of friends and can detail all their lives. But the mere suggestion she enter a therapy group to explore herself terrified her. What kind of weird process must it be to study yourself? In contrast the introvert always picks up the world internally, through their thoughts and feelings. In a sense they are always discovering themselves and the world. Carried to extremes they can get too involved with their inner and overlook the world. My guess is that Swedenborg was an introvert as a boy. Later he learned to function very well in the extroverted world of politics and science. In the *Journal* period he is coming back to the place where he is comfortable, introversion. In a sense it is the gabled room in the palace from which he looks out on the garden world (#243 and #244).

While introversion/extroversion was not particularly a problem for him, he was way overdeveloped on the thinking side. It was as though he was so good and successful at the thinking-analysis of the world into its components (thinking/sensation) that this had become his whole approach to life. It was his

value system, his attitude, his expectation. In effect, he expected God to further support his intellectual side by feeding him clever clues as to how to practice anatomy better. God was to be a sort of super-professor, the one with all the answers. The only part where I really differed with Swedenborg's interpretations was when he would construe a dream to suggest how better to write on anatomy. Perhaps if he could show me his associations he could convince me God cared a fig for his anatomy books. At best God used the theme of anatomy, as it appears in his later theology, as a lead-in to understand the nature of being human. Swedenborg's God in the early *Journal* was a super-intellect supplying super-answers. Meanwhile the real God was more of a therapist with other more personal and complex ends in mind.

Just to illustrate Swedenborg's dominant thinking mode, read this passage preceding the *Journal* from the *Economy of The Animal Kingdom* [7, vol. 2, p. 35]. This was an anatomical work completed just one year before he started the *Journal*. Ask yourself, is this a man of thought or feeling.

Aggregate entities of the same degree and series have reference to their units, as to their most simple parts, with which they are homogeneous. From the form, nature, and mode of acting of these aggregates, are discoverable the form, nature and mode of acting of the parts. Consequently, a general and particular experimental knowledge of the things which at any time reach any sensory, will point out the essence of the most minute things of the same degree, as also of the corresponding things of the still more simple or superior degrees. . . . By units I do not mean the Monads of Morinus; or the homoeomeriae of Anaxagoras of Clazomene; or the atoms of Epicurus, Democritus, Leccippus the Elean, or of Mochus the Phoenician. . . .

Contrast that to this passage from *The Worship and Love of God* [16, p. 14] the book the dreams inspired. Ask yourself whether this is a man of thought or feeling.

The sun, like an aged parent, regards these revolving globes (the planets) no otherwise than as his own offspring that have attained to a considerable maturity in years; for he continually consults their interests . . . and although they are distant, he never fails to exercise over them his care and parental protection, since by his rays he is, as it were, present in his provision for them; he cherishes them with the warmth issuing forth from his immense bosom; he adorns their bodies and members every year with a most beautiful clothing; he nourishes their inhabitants with a perpetual supply of food; he promotes the life of all things, and moreover, enlightens them with his luminous radiance.

Actually the sun here could be God and each planet one of us. What a change! There is some intellectual quality even to this book. It has a somewhat odd quality, like a very intellectual man trying out new-found feeling and imagination. But over all it reflects a tremendous change from his prior publications. For me, his later theology has an even smoother and more balanced feeling side. His feeling side had matured in his later theology. Swedenborg began as the great thinking/sensation type, the man who pieced together in his mind how the body worked and set it all down. It just happens he was then working on sensation itself. All his 150 or so scientific works, concerning diverse sciences, represent thinking/sensation.

What great wonder does the thinking/sensation type have to discover? Why, intuition and feeling! The two passages above suggest the change from thinking to feeling. Where is Jung's intuition? It is in the east, where God is seen in heaven, where the sun rises. It is broad wisdom that comes before intellectual analysis. It is seeing into things, knowing directly. The intuitive person gets used to suddenly seeing and understanding something complex without knowing precisely how it was derived. Intuitive feeling is understanding in the heart and gut, an understanding that is life and truth itself. In this *Journal* Swedenborg moved from thinking/sensation to intuitive/feeling. That is, he became whole. This happened while searching for God because he had to be whole in order to understand God. Early in the *Journal* intuitive feeling was often represented as the dark and dangerous, the chasm. Why? Because he had not ever explored this area before, and it looked dark and dangerous. Besides the marvelous Zen problem of double thoughts to overcome thinking he had all those wonderful dogs to bite and kiss him.

Let me explain. Apparently his life was pretty much geared to writing great tomes in order to impress the world and win its praise. Pride was involved. But consulting dreams he ran into this dog that liked to bite him. The dog bite was his own conscience being nipped. Is he doing all this for the world or doing it for himself—ouch, it was partly for himself. The image of a dog's sloppy kiss was a wonderful one for flattery. If you think about it, false flattery is like being kissed by a dog. But with this dog and the conscience it represented, the inner undid his whole intellectual purpose. What good is this vaunted intellect if it is just seeking dog's kisses? To effect change the dream process is rather over-dramatic and hard on him. He must have also engaged in discovery for its own sake. But the inner process nipped him where there was a flaw. Was Swedenborg flawed more than most? No, but clearly more concerned than most.

The odd dream on shipboard (#234) where the people were arranged like the cardinal points of a compass was a mandala. The mandala is a form that turns up in all cultures to represent all aspects of the human. In oriental religions people have meditated on mandalas to enter into awareness of God. Jung rightly contends that the Christian cross is a mandala, a fourfold figure to represent the totality of the human.

The somewhat extroverted thinking/sensation Swedenborg came to his more innate and overlooked attributes of introverted feeling and intuition as part of the changes necessary to a richer understanding of himself and God. If Swedenborg was already of the feeling/intuitive type, would he still have discoveries to make? Yes. Then he'd have to discover thinking and sensation. The feeling type discovers the wonder of reason, logic and analysis. In religion, doctrine is discovered by this type.

Along with this we learned a number of traits of Swedenborg's character. Probably, getting attention and approbation was at least a component of all his earlier scientific and engineering writing. He became aware of this in the *Journal* period and wrote his greatest works anonymously for most of the rest of his life. He must have been a lover of beauty for beauty is a constant part of his heavenly experiences. He appreciated fine gardens. It appears he was a very conscientious person and probably a fairly driven workaholic, continuing his efforts long past the time when there was any requirement to work. It seems he was an intensely curious person, studying in succession practically the whole of human knowledge. Each subject he would pursue until he pretty much knew it all and then take up another one. It wasn't until he came to psychology/theology that he came to a subject he could not exhaust.

The Nature of Evil

I need to comment separately on the negative aspects of the *Journal* experience. I have commented on this already in part, but it is necessary to make it quite clear. In dream #167 Swedenborg feels the Evil One had got hold of him for a while. I believe that the idea of a Devil or Satan was part of his early religious experience. The Evil One disappeared from his mature theology. It was replaced by a more complex and more psychological idea. There are evil people, and in the spiritual world, evil spirits. Basically evil is part of everyone. It is composed of our own ignorance and failure to follow our own highest judgment. This personal evil we all share in, exists by God's permission. It is necessary, in order to illustrate our faults, to allow us freedom, to wander, explore, and even go wrong.

If we look specifically at the "evils" in Swedenborg it becomes apparent they are all a necessary part of his development. Why the sexual dreams? Well, they

weren't really dealing with sex, though it felt like it at the time to him. The women were his soul, or the unconscious functions of feeling and intuition trying to come into awareness. His control over sex delayed this appearance. The double thoughts were the longest negative trend appearing in the *Journal*. This process of fighting double thoughts was necessary to prove to this intellect that he doesn't run his mind. Out of this latter came his profound understanding that all of our life and thoughts is given to us by influx from the Lord through the spiritual world. How better can you learn than by struggling? All of the struggle with double thoughts was necessary and useful. It illustrated base trends in him. It taught him that he could not control, that ultimately he was dependent on God. It helped this great intellect feel inadequate so that feeling and intuition could be given a chance. Dogs were the next most common image to women. They represented variously love of riches, vanity, pride, wanting praise. This fault (which seems relatively small as faults go) nipped at him even in his sleep. This was part of his coming to realize it as a fault and attempting to overcome it. In short, regardless of how it felt at the time, all of the so-called negative aspects of the dreams, epitomized as the work of the Evil One, were positive. They were well-conceived and quite necessary in order to reform him. Swedenborg clearly felt, during this period and for the rest of his life, that basically all these inner experiences were of spiritual origin. The usefulness of even the most negative aspects reaffirms this. Let's look at this another way for a moment. Can we conceive of this reformation of Swedenborg coming about with only positive, heavenly visions? My fear is that this could produce temporary, unstable change. Take away these positive experiences and he would be as he was before. I suspect that the work with the negative is quite necessary for a deeper level of change.

Precognition in His Dreams

Some may be surprised that I take it as a matter of course that dreams can be precognitive. There has been a little research on this, especially by therapists who work with clients' dreams over time. Perhaps we should divide this precognition into two kinds. The first is where the inner is simply talking about present trends taking place in the individual and how they are going to mature. The second, more surprising form, is where the inner reveals things that later occur. These latter are truer examples of precognition. Let us look at the second form first.

We know that from the period of the *Journal* on, Swedenborg was to have precognition available to him. Two little examples show in his dreams. In #200 we have the first example. "However that which had been represented to me in a dream some days before happened to me; for in one day I was exposed to two deadly perils; this indeed happened to me...." I don't cite this example to prove

his powers. I don't feel it necessary to prove. He unfortunately gives no other details. We would like to know what was shown in the dream and what the real life events were, and how closely they matched. Swedenborg thought so little of this capacity for precognition that this and the next dream are the only examples I know of where he referred to precognition. Shortly thereafter he describes in #202 how he saw the church of the Moravian Brethren in a dream three months before and recognized it when he came upon it in real life. In another place I detail all the known examples of his later precognitive powers [11, chapter 7]. All of these were recorded by amazed others; none were ever noted down by Swedenborg. They came in several forms, for instance remote events that were of concern to him would suddenly break in on his awareness. Once he detailed a description of a fire burning in Stockholm when he was many miles away. Another example of this type was when he saw the violent death of Peter III in Russia while at considerable distance. Another type seemed to be due to his capacity to consult with angels and learn what others can't learn. An example of this is when he helped a woman find a precious receipt that only her deceased husband knew of. He evidently talked in a dream to the husband who was able to tell her where it was hidden. Another example of this occurred when people at a party tested Swedenborg by asking him who among their acquaintances would die next. After withdrawing into himself for a time he said it was Olof Olofsohn who will die at 4:45 A.M. the next morning. It occurred just as he said. We are bound to suspect there were more incidents than the ten that have happened to be recorded by others. Why does this occur in connection with dreams, and with contact with the spiritual world? Because these are both contact with the Universal. The Universal knows the future. We need more research to discover who, under what circumstances, is given extra-sensory intelligence and for what purposes.

The first type of precognition needs to be elaborated further, where the inner is talking about events which it, in effect, is bringing about inwardly. Some might debate that this isn't really extra-sensory capacity. That question doesn't interest me because inwardly it is the key to the process above! There were three types of dreams in this category. All are talking about Swedenborg's development as a mystic (one who has contact with God). The first, simplest, are the two dreams which say he will write *The Worship and Love of God* (#250, #276). In #250 he had no idea what the inner was talking about. "Otherwise, it is something told me about my book. One said that it was a divine book on *The Worship and Love of God*. I believe it was also something about spirits. I believe I had something about this in my book on *The Infinite*." The second dream #276 makes a memorable occasion out of his starting this book by depicting a scene with Christ. *The Worship and Love of God* was planned and predicted by the inner.

Another three dreams (#63, 195, 213) discussed his future role as a theologian. In #63 he dined with a priest and took away from the table two silver cups. The cups symbolized what he had learned of the spiritual, which he wished to give back to the priest (God). "I would ... give to the church universal in some manner; as it seems to me indeed may be the case." He was then far from knowing he would produce 33 volumes of remarkable theology.

Dream #195 is a complex dream in which he meets creativity as a woman who presents an amazing book. Again as in the above dream his future role is symbolized. In #213 he sees a globe (the universal) with a tongue. Again his future role is symbolized. He is to give tongue to the universal.

The last group of precognitive dreams deal with the issue of his pending introduction into heaven and hell. For those who don't know Swedenborg, he was later to freely explore both heaven and hell and talk with spirits and angels as a man to man. Later, in his mature years he dates the beginning of this remarkable experience back to 1743, early in the *Journal*. There are a number of dreams in which he meets and reacts with people who had already died. These dreams include all those featuring his father and #175, 181, 188, and 191. He later describes these as his first contact with spirits.

But the dreams also spoke pretty directly of his entrance into heaven. In #160 he apparently found his way into the spiritual world by accident and felt he had gone the wrong way. In #206 there was some debate that he should he admitted to that society. In #213 it was deliberated on whether he should be admitted into the society of his father (who had died). Finally in #243 "it was decided that I should be a member that was immortal, which no one previously had been except one who had been dead and had lived again."

Usually, experts on extra-sensory perception would not connect precognition of external events with foreknowledge of events planned by inner processes. I've connected them here because they are part of the same process. As Swedenborg later said, "The Lord foresees each and all things" (*Arcana Coelestia* #1755). So it should not be surprising that one who attempts to be close to God may come into some foreknowledge. But Swedenborg felt that it interfered with human freedom and was not to be sought after.

What Is Change Like?

The idea that change occurs in people sneakily, by strange drips and drabs of obscure inner processes doesn't bother or surprise me at all. But I can see that some readers, very wedded to a conception that we rationally choose what we want to be and fashion ourselves like clay on a potter's wheel, may be very

disturbed by this *Journal*. (See Isaiah 29:16). So much that occurred in this *Journal* period seemed to be, at best, only at the edge of Swedenborg's understanding. Where is the super-rational, powerfully controlled Swedenborg? I feel like answering, jokingly, he is still fighting his double thoughts!

What is it really like to undergo change? If, for the moment we put aside dreams and focus on Swedenborg's comments we can see the conscious Swedenborg. Clearly, it was the "career of his humour" to seek God. There are practically no other concerns expressed here. Oh yes, he did want to write with more penetration on anatomy. But isn't it amazing that there was practically nothing else? Where are pleadings for better health, more money, a better place to live, etc., etc.? No, the "career of his humour" was to know God. When he really got into this it overrode and pushed aside his lifelong interest in achievement and science.

We can also describe the mood or feeling level in Swedenborg. He was a man trying very hard. He frequently berated himself for weakness. We get almost no sense that he felt better than others. The few times the thought crept in, it would be followed by some days of depression and again berating himself. He was in a real struggle to find the spiritual.

But what is change like even below this level? Here we have to put aside his statements and look at the dream imagery. His struggle in this realm looks much more dark and dangerous. There are chasms he could fall into: he may be accused of some crime; he is held back; dogs bite; he crawls on the ground in fear. He is buoyed up and ecstatic over any signs of God's favor, but without it he falls into dark feelings that he is unworthy of ever being saved. It feels like a very up-and-down, uncertain process when he is in the midst of it. But this dark uncertainty is actually a central part of the process.

Suppose you yourself are God Almighty. A super-intellectual genius has come to you asking to really know You. Incidentally, he would also like some really great ideas for his current book on anatomy. You detect that when he looks at a bookstore window, he is saddened not to see *his* book there on display. He goes to a medical meeting hoping to hear *his* name dropped as one of the world's leading anatomists. How would You deal with him? If You were to give him some super ideas to round out his latest book You would be pushing him in the direction of self-pride and removing him further from You. So how are You going to reach him?

If I were his therapist, I would direct him as is done in the *Journal*. He must be moved away from the rational and intellectual into life, love, and feeling. Coming to grips with the imagery of dreams will help. Let us get deep into his feelings. He

tends to be hard on himself. Occasionally we'll buoy him up with the feelings of the spiritual. But when he gets prideful we'll sink him for a while. His tendency towards an overuse of the intellect at the expense of love and feeling will have to be dealt with. He attempts super-intellectual control. We want to weaken that control with contrary thoughts. That plus watching thoughts form in the hypnogogic state will teach him that he does not run himself. Gradually he becomes a modest man who knows all is given by God, that even thoughts comes by influx. Most of what is being done to him is an education in feeling. We'll represent this in part by his relationship with women, for there are such barriers in him to the easy penetration of feeling.

But also this super-intellect, master of rocks, mining equipment, and all the things and forms of this world wants to know of God. He sees the outer things of the world so well. We must open his interior sight so he can see the things of spirit and God. We'll let his beloved, deceased father come and speak to him of his future career. We'll let him see into the lives of evil, of lost people. While he's reading the Bible we'll open its interior sense. We'll tell him not to read any intellectual stuff on religion. He must find his way through the interior drama of his own experience. While deep in interior reflection, we'll open his perception of the spiritual. And as we would do, it was done.

He went through a very personal education in love (the feeling function) and in the opening of interior sight (the intuitive function). This was necessary if he was to really know God.

In the whole *journal* I do not see a single wasted trial. It was all necessary. How very much this is like life itself! How well can we chronicle how we came to our present position in life? We'd be doing well to chronicle the major highlights. That is what it is like to undergo change.

What This Process Implies

What is the nature of the process that creates dreams and these other symbolic inner experiences? Suppose we were close friends. You knew me well, and I asked you, without speaking, to show me something of my nature. After some reflection you would perform some action. If I reflected on it sensitively I would be able to read what you were showing of me. Your act would be like one of my dreams. After much experience of dreams here are the characteristics of the Dream Maker I have noticed:

1. It knows us very well.
2. It is concerned with the quality of our life.

3. Its natural language is dramatic action. It speaks in terms of events. It can use words, but even when it does it tends to use words out of the life of the person rather than the more abstract language of daily speech. An example is #54 when the Lord asked Swedenborg if he had a clean bill of health. Swedenborg had to search his experience to know what was being said.
4. It ranges across time. That is, it easily uses past, present, and even future events.
5. It does not communicate to us by coming down to our level, but rather communicates if we are trying to come up to its level.

I believe all these points will be clear to anyone who has pursued the *Journal* to this point. Perhaps point five needs a little elaboration. Normally if I speak to a person I put ideas in a form I believe they will understand. I use words and images I think they will grasp. If I find they do not understand, I rephrase it. I don't speak French to a child who only speaks English, not if I want to communicate. But the Dream Maker doesn't do this. It has a way of functioning which remains at its own level whether or not we understand it. But I believe it can be said to communicate if we *try* to come up to *its* level. I do mean we only have to try. There is something in our honest flying that seems to open up communication. Then the Dream Maker can be found to by to say the same thing several different times in one night as though flying to get a point through to us.

These five characteristics are aspects of a single process. The confluence of these characteristics can be stated in a single sentence. I've condensed my total experience of dreams into this. *Dreams are Life itself reflecting on our life.* I need to elaborate on this so you can see its full range of meaning.

The meaning of "reflecting on our life" is fairly easy. Our life seems to be the central focus of dreams. They don't talk about anything that doesn't arise out of our lives and concerns. There are a million things they could deal with outside our ken. But if they deal with something, it is intimately part of us. Swedenborg quite rightly interpreted all the others who appeared in his dreams as reflecting aspects of himself.

Why do I use the word "reflecting?" By this I mean the dream stays in its own mode of being. It doesn't bend down to us to chat in a way we readily understand. It stays in its own mood and mode. Hence its reflections easily sail over our heads. One has to look hard to find the dream easing up in its own way, just to get across to us. I also mean to imply that it is like the process of meditation. Dreams are like the reflections and meditations of a higher process, a process that speaks a higher language. Its language is of life: things happen—we are in a car about to go over a cliff, dogs nip us, a Lady tempts us: it is a language full of life. Its intensity and

power can be quite frightening or inspiring—life, intensity, imagery, drama; it is *happening*. It has so much more power than ordinary speech. In comparison the weighty reflections of philosophers are mere dried old leaves that break apart when one steps on them. By "reflecting" I also mean it is like a person reflecting or meditating and coming to a summing up of his or her own life. The dream tends to sum up where we are now and show it as it is. It has a fantastic sense of the truth.

There is also a paradox in my summation. When I say dreams are Life reflecting on our *life*, there is the paradox that our life is part of its Life. It is inescapable. If it is Life, then my living is part of its Life. This is perhaps the secret of how it can remain concerned and conceive of eight clever dreams in a night for 70 years even if we show no interest. It is interested because our life is part of its Life.

Yet there is also implied a superior/inferior position here. It is *Life*, but we are only *a life*. It is superior and we are inferior. By the use of Life/life in the same sentence I certainly mean to imply that, somehow, both lives are the same. They are not separate. Yet, if we must compare one to the other, then our life is subordinate to its Life. That certainly is implied in our difficulty in even understanding its language.

There is also a paradox implied when I say it is Life reflecting on our life. Our life sounds as though we don't own it. Indeed, we act most of the time as though we are the sole owners and managers of ourselves. Life isn't really like "my shoe," something I possess. And if my life is part of Life, my possession must be a convenient fiction. This fiction is even more clear if we reflect that it is Life reflecting on our life endlessly. When we give up, lie down, and fall asleep, it goes to work and stands forth in dreams. What seems ours is really its life. It might be more accurate to say, it is Life reflecting on its life!

Also, by "our life" I am saying that it does this not only to me, but to all of us. This is another sign that it is Life. Animals, too, appear to dream so it is not just human life, but all life. Its transtemporal stance in the past, present, and future is also part of its being Life.

The production of dreams can't be a passing hobby or interest; it must be intrinsic to our very nature. It must be very conscious and naturally enjoy consciousness, like a person who loves reflection, who must and will reflect. This is in such contrast to our sleepy carelessness, forgetting most of what is shown us. The dream is so conscious of truth, of values, of right and wrong. It is so awake, in our sleepiness, so knowing in our ignorance. This is why I say it is life reflecting on our life.

My impression is this, and here we come to the edge of the unknown. Clearly the dream process has God behind it and often within it. It represents something universal that is concerned with what it creates. I suspect I know why its mode of thought is so representational. It knows all, all the details of the individual's life, and all lives. It thinks in such broad, universal terms that it easily and naturally speaks in representations, images. It is as though it could represent anything by anything. It seems concerned about the quality of life for it always deals with this. Yet its mode of presentation leaves the individual free. *Even to understand its language one must become more like the dream.* It doesn't hand out simple messages like a hamburger on a bun. It would be more like a master that forces the student to grow to even enter class. I simply cannot picture long-term contact with this inner process without change, and becoming a more complete person. It is learning far beyond what we find in school. It cannot be learned externally. It is always learning about life and this learning is living itself. It is the universal, which knows all. It thinks in this broad way, able to represent anything with anything.

Its mode is far more participatory than ordinary thought. It uses our memories and associations. It uses living scenes made in part out of the very stuff of our lives. It is action, drama, color. In this way it is far more alive than our ordinary words and linear thoughts, "the paper bullets of the mind." We must become more alive and discover the depths of humanness even to enter into a preliminary understanding of its language. It is life itself. It is concerned with life and speaks of the essentials of life in living terms.

What Became of the Trends Developed in This Journal?

I at first had the mistaken view that this *Journal* represented just a relatively brief period in Swedenborg's life; that he put aside these processes for other approaches later. I was quite wrong. In the first place we need to be clear that the *Journal of Dreams* does not deal with dreams alone. It includes everything from his reflections, to discoveries based on inner experiences, to intense meditation, to visions, inner instruction, trances, and dreams. It might have been better titled *A Journal of Inner States*. I've commented already that this is really a related series of experiences which have at their core the natural autosymbolic capacity that is part of our human makeup.

I read Swedenborg's dreams after this period and I came to a startling conclusion. The process in this *Journal* is the same process that reflected in the years 1746-47 in his *Word Explained* [21] and in 1748-1767 in *The Spiritual Diary* [8]. *The Spiritual Diary* is a pure collection of experiences. It is the basis of his whole subsequent theological work. In other words, *if you look at the broad process in this Journal, it simply continues through later works and is the basis of his theology.* I was

surprised to find dreams in the *Spiritual Diary* which are inwardly quite similar to ones in this *Journal* [ie. 8, #4133] but this time the dreams are interpreted by spirits for Swedenborg! The method of this *Journal* was not an isolated period, but it is part of a process continued the rest of his life. Dreams themselves became less emphasized and the visionary aspect grew in importance. This makes sense. Visions are clearer in their meaning. Often one is given to know what they mean. In contrast dreams remain somewhat difficult and uncertain in their meaning. But the process illustrated in this *Journal* continued for at least another 22 years and really until his death, some 27 years later in 1772.

Swedenborg's mature view was that dreams and all these inner processes come from the Lord, angels in paradise, spirits, or the fantastic. Swedenborg later had many experiences in which he would dream only to learn that spirits had had a similar experience and had insinuated it into his dreams. This idea may sound strange to some but it is basically another way of saying there is a hierarchy from dreams of little meaning (for him, fantastic, for me dreams caused by outside stimuli) to big dreams (from the Lord). I don't believe many understand this hierarchy of spiritual beings that are involved in our life. If you think of spirits as alien *beings*, it seems like an invasion of privacy. Instead, spirits, angels and the whole hierarchy to God are levels approaching the universal. I said before that the reason dreams speak this symbolic language is that they stem from the universal. It's not separate beings invading our space. They are levels of the universal in which we participate when asleep. So while Swedenborg uses different terms, he and I are describing the same thing when I speak of little to big dreams and he of influences from spirits, and angels to the Lord.

That this *Journal* represents the dawn of his approach to theology is further substantiated by another discovery to be made if one simply asks when Swedenborg's spiritual sight was opened. Fortunately Tafel has done all the scholarly work tracing the numerous references to this event [2, Vol. III, p. 1118f]. A remarkable pattern emerges when all of the dates are pulled together. Close to the event in time Swedenborg puts the date at April 1745 when he suddenly had a vision *while awake* in his room in London. The visionary experience he had found in and near sleep finally appeared when awake. This occurred between entry #282 and #283 *here*, in this *Journal*.

But as time went on he gradually pushed back the date to April 1744 to dream #65 when he saw Christ for a moment. Late in life he referred to the Lord appearing to him in his sleep in October 1743 which would occur before dream #18, the first dated dream. Now it is not so important to fix the date when he was introduced into the spiritual world. In *Heaven and Hell* [22, #130] he says he was introduced

gradually. The light of heaven is the same as spiritual understanding. As his understanding deepened the light grew brighter. So it was a gradual process and the dates he gives are memorable steps in that process. The thing that strikes me is that in effect his introduction into the spiritual world took place while writing the *Journal of Dreams*. In his mature judgment of later years he moved the date back to the beginning of this *Journal*! So he felt the whole of the *Journal* period was his entry into and learning of the spiritual world! Or another way of saying it is that dreams are experiences in the spiritual world. Most certainly our dreams of departed friends or dreams involving God are experiences of the spiritual world. But also hear in mind that the process of discovery of the spiritual world was only in its murky beginnings in this *Journal*. He was later to have a much more complete access to the spiritual world so he could talk to spirits as man to man. This is detailed in the *Spiritual Diary* and in all his later theological works.

So in two ways we have closed the gap with his later theological works. When we look at the methods here, we realize that they simply continued for years and became the experiential base of his theology. Also, when we examine when it was that he felt his spiritual sight into heaven and hell was opened he first dated it late in the *Journal*, but on mature reflection put it early in the *Journal*.

I'd like to round out the account of what happened after the *Journal* period by quoting his description of a critical event that took place mid-April 1745 in London. It isn't given in the *Journal*. The end of the *Journal* has a long gap from October 1744 to the last entry of May 11, 1745. This experience took place towards the end of that gap. Swedenborg didn't bother to set it down, but he told it several times to friends in later years. We learn of it from them. (This account was set down by Dail Robsahm in 1782, 37 years later so there may be errors in it.)

First let me put it in context. The dreams referred to his possible entrance into heaven (#160, #206, #2131. Finally in #243 it was decided that he would be admitted while yet a man on earth. It was questioned whether anyone else had ever had this honor. Some spirit said there had been others. All this takes place in what we would call dreams. But it is apparent from the variety of experiences he has that this process is coming closer to his waking experience. Dream #243 occurred Sept. 29-30, 1744. There followed many little things breaking into awareness while awake. He would hear spirits commenting on things, for instance. I might add that I too have had this experience after some study of the hypnogogic state. Everyone has this, but it takes some close inward study to begin to recognize it in waking experience. Swedenborg's inner spiritual state, at first present only when near or in sleep, gradually came into his waking life. Suddenly, one night in mid-April 1745 here is what happened:

I was in London and dined rather late at the inn where I was in the habit of dining, and where I had my own room. My thoughts were engaged on the subjects we have been discussing. I was hungry, and ate with a good appetite. Towards the close of the meal I noticed a sort of dimness before my eyes: this became denser, and I then saw the floor covered with the most horrid crawling reptiles, such as snakes, frogs, and similar creatures. I was amazed; for I was perfectly conscious, and my thoughts were clear. At last the darkness increased still more; but it disappeared all at once, and I then saw a man sitting in a corner of the room; as I was then alone, I was very much frightened at his words, but he said: "Eat not so much." All became black again before my eyes, but immediately it cleared away, and I found myself alone in the room.

Such an unexpected terror hastened my return home; I did not let the landlord notice anything; but I considered well what had happened, and could not look upon it as a mere matter of chance, or as if it had been produced by a physical cause.

I went home; and during the night the same man revealed himself to me again, but I was not frightened now. He then said that He was the Lord God, the Creator of the world, and the Redeemer, and that He had chosen me to explain to men the spiritual sense of the Scripture, and that He Himself would explain to me what I should write on this subject; that same night also were opened to me, so that I became thoroughly convinced of their reality, the worlds of spirits, heaven, and hell, and I recognized there many acquaintances of every condition in life. From that day I gave up the study of all worldly science, and laboured in spiritual things, according as the Lord had commanded me to write. Afterwards the Lord opened, daily very often, my bodily eyes, so that, in the middle of the day I could see into the other world, and in a state of perfect wakefulness converse with angels and spirits. [2, I p. 35-6]

After this experience Swedenborg abandoned all further work on science and entered into an intense study of Greek and Hebrew and with these he studied the Bible. In four years his monumental *Aracana Coelestia* began to appear in print. The struggle of the *Journal* period came to fruition.

Can This Be Used as a Method of Personal/Spiritual Development?

Can others follow Swedenborg's approach and seek enlightenment for themselves? There is no simple answer. For one thing he used several inner states simultaneously, so let me comment on them separately.

Meditation is a major feature of many religions, eastern and western. There are many books and many different approaches. I have commented in more detail elsewhere on Swedenborg's own form of meditation [23]. Meditation has more of conscious control in it than the other states he used. This makes it safe, but it can also make it less productive. It is an experience one gradually acquires a taste for when it is found to be a way to relax, and find inner peace, a refuge. Swedenborg used a fairly intense form in which he would focus on an idea of the exclusion of all else and his breathing would slow down. There have been whole books on the breathing aspect alone. I recommend that each person explore meditation and learn to set their own goals and find an approach suitable to them. Meanwhile it would pay to consult the manuals of those with greater experience. I personally have found meditation such a peaceful, inner cleansing process that I suspect we'd have a far better world if all meditated, even ten minutes a day. I would question spending whole days in meditation unless you are of heroic determination. I would guess most people would find a few minutes now and then, up to twenty minutes of meditation daily, useful. A few will fall asleep and enter other interior experiences, but that is part of learning.

The hypnogogic state, in which visions occur is, next to dreams, one of the most common of human experiences. These occur on the way from waking into sleep, and again on the way out of sleep. This is also one of the most poorly understood of human experiences [12, chap. 7]. The main thing I'd say against the hypnogogic state is that you will lose some sleep if you explore this. It is pure autosymbolism. Whatever you are thinking or feeling will be represented when the sudden vision comes. It is sort of an inner symbolic comment. Occasionally you will hear sounds and people speaking, often in a very abbreviated symbolic dialogue. This probably means spirits are present. I've never learned anything of much worth from these comments. They mostly seem like opinions given on what one is thinking at the moment. With a good deal of practice you might be able to linger in this state and talk to the forces within. One can approach this state with a question and look for a vision or answer. In general if you explore this state you will more and more come to the view that, as Swedenborg said, our mental life appears by influx. In this state you can see thoughts and feelings take form.

Inner instruction is my own name for an otherwise unnamed state. This is most likely to occur for those on a serious quest. It occurs near sleep or in sleep. I know of no way to generate the state except to sleep nightly on some serious question. Eventually the inner will spend much of an evening instructing on the matter sought. The instruction is often deep and symbolic and somewhat difficult to remember. I suspect even when totally forgotten it does something to shape attitudes and belief. On the other hand it may be remembered quite well. I recall

going to sleep one night on a business problem. All night I was instructed on my relationship to all difficult events. The next morning I set down the epitome of the lesson.

*Do your best.
Leave the rest to God
Watch God's response,
And learn.*

It seems simple. If I did my best, I had done all I could expect of myself. Beyond that I should leave the rest to God. This was a relief to discover, for I was really trying to do more than my best. Watch God's response implies God is aware and governs all. I could watch how He handles His part of the problem and learn from that.

I failed to identify each example of inner instruction when I went over the *Journal* because I was slow to realize I was seeing examples of an unnamed state. When I reread the *Journal* I found an incredible 34 examples of it which are listed in the references [24]. You could not go through inner instruction very often without coming to the conclusion that there is something wiser within. Some of the lessons come unbidden. There have been a number of scientific discoveries made in this state. The pattern is similar. Someone is involved with a problem all day. That person goes to sleep thinking of it. The inner process shows the solution. The benzene ring in chemistry was discovered this way. One gets the impression that the inner can solve problems with great ease. Artists have also been known to use this state. Inner instruction seems a very positive process. I know of no dangers in it, not even a loss of sleep.

The trance is the most difficult and perhaps the only dangerous one of all these states. We need not be concerned, few could even achieve it. I, like most people, have been in it a few times and usually became afraid and struggled out of it, foolishly. I swore the next time I'd try to linger in it and explore it as did Swedenborg! Once when I did I heard loud sounds, just as he reported.

The dream is the most common of these states—the average person has eight dreams a night. There is also no conscious control in dreams. A few persons have worked to produce lucid dreams, in which one knows they are dreaming and can shape the course of the dream. The main drawback of dreams is their difficult language. But if you record and study many dreams you are likely to begin to recognize and understand your most common symbols. Like many psychotherapists I take dreams as an objective report of the person's inner status at that time. This does not mean you can't die one night and live another night! In a recent dream I saw myself dead. I tried to rouse myself and failed. But I lifted up

my dead hand and examined the tissues of the back of it. I concluded it looked quite a bit older than it does now, so I concluded I'll live a while anyway! Dreams go in and out of favor with society. They are the royal road to the unconscious. Their difficult language is their worst part. Only in very spiritual persons, and even then rarely, will Swedenborg's language of correspondences unlock a dream. They can be composed of very personal associations, or universal elements, mixed or separately. Big spiritual dreams with universal elements will sometimes signal their presence with a numinous quality. It is well to hear in mind that nowhere in this *Journal* does Swedenborg say this is a dream. Other than occasional use of vision or trance, he pretty much didn't distinguish these inner states. He saw them all as instructive.

Basically one can't follow another's approach slavishly. It can be used as a beginning. Gradually your own choices and your inner shapes approaches suitable to you.

Whenever I have spoken on these matters to a public group two issues have always arisen. For one, isn't it dangerous to explore the way Swedenborg did? The thing I've noticed is that those who insist on danger are always those who have never done any inner exploring. They forget their dreams. Though they go through the hypnogogic state twice a day, they don't remember even one hypnogogic vision. Meditation, which Swedenborg thought highly of, appears to them a bizarre ritual of alien religions. They are like those who never tried to swim and can recall numerous accounts of drownings, overlooking the countless people who swim every day. Certainly if they can't swim, they shouldn't enter any water they can't stand up in. Meanwhile infants can swim at birth and only later forget how. I suppose those who are afraid ought to be cautious. Perhaps in some way their sanity is in danger and they should "enter the water" only with competent guidance. So if you are afraid, perhaps there is some danger for you. But I'd be very loath to say that for average persons the quest for self-knowledge, or the search for God, is dangerous. There seems to me a far greater danger that many won't even try a little bit.

But in a larger sense is there not some danger in going to meet and deal with the inner? Yes and no. Basically the inner is concerned with the overall quality of your life. If you try to meet and deal with the inner, it will tend to alter your values and the quality of your life. If you feel your life is perfect as is, then don't go exploring. If you feel you are generally correct and somewhat perfect, you'd better stay away. But, if you feel that you are an average person, good in some things, an idiot in others, often wrong and somewhat faulty, then I'd say inner exploration isn't dangerous, because that is the way the inner will view you too!

The second common question I get from audiences is whether one can go mad this way. How precisely is madness made? I've spent 20 years dealing with madness. In part it can be physical, a damaged brain, a faulty metabolism. But here we are thinking of the madness brought about by our own acts. Swedenborg could have gone mad in two ways. For one, he could have used his spiritual experiences as evidence that he was the Messiah. He could have collected every clue and sign of his greatness and then proclaimed it to the world. He would still merely be dismissed as an eccentric or a nut as long as his actions did not intrude on others. Real madness is needing supervision, care, and restraint for the protection of one's self or the welfare of others. In simple terms you have *to bother others* with your ideas to be really mad. At the point where the "Messiah Swedenborg" started asserting his rights over others, seizing property, injuring others, etc. he would then be perceived as mad and locked up. From the beginning Swedenborg was not in this danger. There was no sign of his becoming inflated with his own importance. On the contrary he was frequently deflated by the inner process and probably was far more modest at the end of the *Journal* than at the beginning.

The other way he could have become mad is to continue his spiritual search but refuse to change. This could be quite dangerous. The double thoughts might then have intensified. At the point where they interfered with his normal social affairs, he would have begun to appear mad to others. Instead he did the opposite. To know God was his supreme goal. He sought whatever change was necessary. When he transgressed on what seemed God's will, he felt punished. The only problem with change is that at times he felt puzzled as to which way he should go. In addition he was determined to be of use in society, which is a powerful guard against madness.

So is there danger in these inner processes? Swedenborg felt there was. I do too, somewhat. It comes about from the fact that the inner is both more powerful and wiser than the individual. On the one hand you have the limited, puny understanding of consciousness going out to deal with what is more powerful. You are safe if you are willing to learn. You are in danger if you do not want to learn. If you want to capitalize for your limited aims, you are in danger. On the other hand it is important that the limited little consciousness remains critical of what it is given. It cannot suddenly discard itself for some promising imagery. However limited the person is, that limitation needs to sort out, choose, and decide what can be used and what can't. But meanwhile the limited consciousness changes and expands.

Now to another common question. Was Swedenborg especially gifted by God so he could accomplish what others could not? He said no [25]. Again I seem to see the same correlation that those who have done zero inner exploration tend to come to the conclusion that Swedenborg was special. Swedenborg was probably very brilliant, yet I would say his brilliance in this inner exploration was more of an impediment than a help. He was way over-developed on the intellectual side and underdeveloped on the feeling side, so this became a central problem to be overcome. I would say that those who approached God with the same humility and persistence as Swedenborg could accomplish this and more. But this is a big *if* Few would persist as he did. I am saying that what Swedenborg encountered is present for all. You probably dreamed eight dreams last night. How many did you recall and make use of? At his peak Swedenborg was recording and studying six a night. The same process is inherent in us all. But few will struggle as hard as he did.

In a way we have a real advantage over Swedenborg. We know far more of these inner processes than people did in the 1700s. In consequence the dangers are less. He was working in unknown territory. There are now experts at every hand ready to help people exploring similar territory. The problem now is to choose among the books and experts. Far more than being guided by degrees and credentials I think it important that the individual choose the help that seems compatible with their own values and life outlook. You choose. *You* decide. In the end it is the little light that is given to you that is your guide. Whether you deal with books or gurus, or workshop leaders or whatever, it is ultimately your inner light that is guiding you. Without that light, you are quite blind.

I believe those on a religious quest, like Swedenborg, are faced with particular difficulties. The therapists most experienced with inner states often will view experiences from the spiritual in terms of lesser aspects of one's daily life. Should these searchers go to ministers they often find ministers have much doctrine but little experience with the inner. Or the religious leaders seem overly anxious to sell their brand of religion, overlooking the individual's unique needs and directions.

On the whole I'd say Swedenborg dealt with processes inherent in all and available to all. These processes are intrinsically wise so that I do not fear them. Also the dangers are less now than in Swedenborg's day for now much is known of these states and there are expert helpers at every hand. It is safe to humbly seek the Lord alone as Swedenborg did.

The real use of the *Journal* now is that we might be inspired by someone else's lonely struggle.

References

1. W. Van Dusen, *Mind in Hyperspace*, University Microfilms, Ann Arbor, Mich., 1959.
2. R. L. Tafel, *Documents Concerning Swedenborg*, Swedenborg Society, London, 1890, Vol. 2, p. 1341 The Tafel translation of the *Journal of Dreams*.
3. C. Th. Odhner, *Journal of Dreams*, Academy Book Room, Bryn Athyn, Penn., 1918. This is the Odhner translation.
4. E. Swedenborg, *Journal of Dreams*, Swedenborg Foundation, N.Y.C. 1977. This is the J.J.G. Wilkinson translation and the one printed here.
5. E. Swedenborg, *Apocalypse Explained*, Swedenborg Foundation, N.Y.C. 1972, p. 1080.
6. E. Swedenborg, *The Animal Kingdom*, 3 vol., Swedenborg Scientific Association, Bryn Athyn, Penn., 1955.
7. E. Swedenborg, *Economy of the Animal Kingdom*, 2 vol., Swedenborg Scientific Association, Bryn Athyn, Penn., 1955.
8. E. Swedenborg, *The Spiritual Diary*, Swedenborg Society, London, 1962, 5 volumes.
9. E. Swedenborg, *Divine Love and Wisdom*, Swedenborg Foundation, N.Y.C., 1960.
10. W. Van Dusen, *Uses, A Way of Personal and Spiritual Growth*, Swedenborg Foundation, N.Y.C., 1978.
11. W. Van Dusen, *The Presence of Other Worlds*, Swedenborg Foundation, N.Y.C., 1981.
12. W. Van Dusen, *The Natural Depth in Man*, Swedenborg Foundation, N.Y.C., 1981.
13. C.G. Jung, *Psychology & Alchemy and Alchemical Studies*, Vols. 12 & 13, the *Collected Works of C.G. Jung*, Pantheon Books, N.Y.C., 1954.
14. E. Swedenborg, *Arcana Coelestia*, Swedenborg Foundation, N.Y.C., 1954, 12 vols.
15. A. Acton, *Letters & Memorials of Emanuel Swedenborg*, Swedenborg Scientific Association, Bryn Athyn, Penn., 1948, 2 volumes.
16. E. Swedenborg, *The Worship and Love of God*, Massachusetts New Church Union, Boston, 1956.
17. E. Swedenborg, *Apocalypse Revealed*, Swedenborg Foundation, N.Y.C., 1968.

18. C.G. Jung, *Psychological Types*, Pantheon Books, N.Y.C., 1954.
19. E. Swedenborg, *The Infinite and Final Cause of Creation*, Swedenborg Society, London, 1908.
20. W. Van Dusen, The Phenomenology of a Schizophrenic Existence, *Journal of Individual Psychology*, 1961, 17, pp. 80-92.
21. E. Swedenborg, *The Word Explained*, 10 vols., Academy of the New Church, Bryn Athyn, Penn., 1925.
22. E. Swedenborg, *Heaven and Hell*, Swedenborg Foundation, N.Y.C., 1960.
23. W. Van Dusen, "Meditation," *New Philosophy*, vol. 78, no. 4, Oct.-Dec., 1975, pp. 309-322.
24. Examples of inner instruction - 44, 57, 87-92, 97, 100, 105, 109, 111-112, 116-117, 121-122, 127-128, 140, 146, 149-153, 163-166, 170-173, 174, 177, 199, 201, 203, 204-205, 209-211, 214, 218, 233, 237, 246, 247, 249-250, 266-267, 268, 272, 282.
25. It is in reference #2, but I don't know where!
26. Alfred Acton, *An Introduction to the Word Explained*, Academy of the New Church, Bryn Athyn, Penn., 1927.

Swedenborg Journal of Dreams

This volume is a rare document in many ways -

- This is probably the oldest and longest series of dreams in existence,
- These dreams and visions occurred in *a* critical formative period in the life of one of the world's most gifted scholars.
- These experiences were part of his breakthrough into heaven and hell

Swedenborg's private journal lay like an unexamined pile ignored in the world's literature for some 200 years. Now a detailed and sympathetic interpretation by a clinical psychologist provides an unusually intimate view of spiritual discovery.