

ADDRESS ON THE JOURNAL OF DREAMS*

Lars Bergquist

[Ambassador Bergquist was introduced by Dr. J. Durban Odhner as follows:

A year ago I enjoyed the privilege and pleasure of being the guest speaker of the Scandinavian Swedenborg Society at the House of Nobles in Stockholm. The occasion was the 298th anniversary of Swedenborg's birth.

Tonight I thank Dean Gladish for the privilege and pleasure of welcoming and introducing Mr. Lars Bergquist, a member of the board of directors of that learned Society, as the guest speaker of the Academy of the New Church College.

Lars, when we first talked about this possibility at the banquet last year, Carroll and I wondered whether it would really happen. And here you are! It is wonderful.

You have touched down in a community containing the largest collection of disciples or would-be disciples of the Swedenborg Message to be found anywhere in the world!

And we all welcome you most heartily, not only in your distinguished quality as Sweden's Ambassador to the most populous country of the world—the People's Republic of China—but also in your quality as an ambassador on the spiritual plane so vitally represented by the Swedish prophet, Emanuel Swedenborg.

I present Ambassador Lars Bergquist.]

First of all, thank you so much, Durban, for these kind words and Dean Gladish, thank you. I would like to say a great thanks to all of you for the hospitality which I have already met here in Bryn Athyn and for the kindness you have shown to me during these more than twenty-four hours that I have been here. It is really a great privilege and a great honor to have been invited in the way I have, thanks to Durban's intervention and thanks to Dean Gladish, and I truly enjoy being here.

I've had to spend a formidable day, today, visiting the high school, beginning with the morning prayers, and I have visited, also, the

*To the Bryn Athyn community on January 20, 1987, and sponsored by the Academy of the New Church College. This talk was transcribed from General Church Sound Recording tapes.

Museum and the collection of Swedenborgiana. And I must say, as everybody who comes here, I am very, very impressed.

Now, *Tumjumen*, *Tumyumen*, as we say in China, friends and comrades, we should, perhaps, go over to the topic of the day, which is Emanuel Swedenborg and his *Journal of Dreams*. Why the *Journal of Dreams*? I was saying previously today that in physics there is a specialty, a branch, which investigates the quality, the strength of material. And the interesting thing is, perhaps, not the strength as such, but when the material investigated does not stand the test—when it breaks—in the break things are to be seen which otherwise are hidden.

This is the meaning of a crisis. Crisis is the moment when something breaks; when, also, something is all of a sudden visible. The *Dreambook* has that function. We see aspects of Emanuel Swedenborg which he, a rather discreet man, usually did not speak about. And we meet him as a personality in a way which is unique through his long life.

You know that Emanuel Swedenborg, through his 83-year-long life, pursued a passionate search for what *he* could accept as truth. In this quest of his he demonstrated an unusual fervor in spite of his northern-European retiring manners—some would even say aloofness; he was a truly passionate man. This fervor brought him to his investigations of the place, of the role, of the structure of the human soul. From the beginning of the 1730s and onward his thoughts were, as you know, dominated by this problem. And you also know that the fruits of his labor on this question, the fruits are to be found in the heavy volumes of *The Economy of the Animal Kingdom* which were published during the first years of the 1740s—1741 to be exact. And also in *The Animal Kingdom*, published in The Hague and in London in 1744 and 1745.

This scientific search of his was all the time pursued with the conviction that human life must be seen in relation to a Divine Being. Furthermore, virtually all cooperate to implement Gods master plan for the Universe, the universe He once created and continuously creates. Swedenborg's thinking with regard to this plan and to its implementation constitutes, in a way, the very issue which led him to the crisis which we can follow in his dream journal.

The *Journal of Dreams* goes from the end of March to the end of October, 1744. To understand the scope and the meaning of this little book, which is only about 100 pages, we must first consider two important points, two important elements, in the development

of his religious thinking and feeling. The first has to do with his father, and the second has to do with Count Ludwig Zinzendorf, the founder of the Evangelical Community of Brethren or the Moravian Church, the so-called Herrnhuters.

Swedenborg's father, the bishop, was a remarkable man. He was outstanding through his enormous vitality and, if I may use that expression, through his religious intelligence. Swedenborg was very much marked by this forceful personality, and we find many traces of the bishop, of the father, in his thinking and in his attitudes.

One aspect is of particular importance in this context. I refer to the fact that the bishop had an absolute, a never-faltering faith—a faith which was marked by a personal and intimate relation to God. This may seem only natural to us but we must remember that Swedenborg's young years, his young days, occurred during the period of Lutheran Orthodoxy with a highly institutionalized religious life. The state, in that time, tried to channel most human religious relations through the church and through the church's servants. This formalization of faith represented a corruption, you can say a degeneration, of Lutheran ideas. We all know that European and English sectarianism in the 17th century, the pietistic movement, was a reaction against this petrification.

Bishop Jesper Svedberg was by no means a pietist. But he emphasized one of the pietists' most important tenets: that religion is a question of the individual's relation to God. The quality of this relation, said the bishop, depended on the degree and the kind of worship, the subjectivity and intensity of the faith of the individual. The subjectivity became Swedenborg's hallmark. We know that he never rejected the formalized institutions of religious life, but Divine service, the sacraments, the liturgy, were only means for him—means furthering the end, and that is the individual's very private relationship with his God.

When studying in England, when he worked as a civil servant and mining expert in Sweden, this fundamental idea may have been somewhat obscured. But with the beginning of the 1730s came a change in his attitudes and in his research. His approach, which before had been a very mechanistic one, changed to become decidedly organic, dynamic. He tended to look upon creation as a unity, a loving organism where every element, in a meaningful way, strived to reach the fulfillment and the implementation of a Divine plan. In this dynamic context, questions of Divine influence on human beings came quite naturally to the foreground. More precisely,

Swedenborg found that he must investigate the nature, the task, the role of man's soul. This is, as I already mentioned, the question which is embodied in *The Economy of the Animal Kingdom* and *The Animal Kingdom*.

When writing these heavy tomes, the heritage from his Lutheran childhood and young days seem to have been of increasing actuality. Its real appearance was probably nourished by his meeting with a very special brand of German pietist: and here I refer to Zinzendorf's teachings and ideas of true Christian life.

Count Ludwig Zinzendorf was born in 1700 and died sixty years later. He was the dynamic and controversial founder and leader of the Evangelical Community of Brethren in Bertelsdorf and Herrnhut in Saxony in Germany. In Zinzendorf's teachings there were two fundamental concepts: his stress, first of all, on the intimate, personal relationship with God and his emphasis on the necessity of man's unconditional surrender to the Divine. His life was full of preaching, full of travels. As we all know, he went, among other places, to Pennsylvania. He went to Holland. He visited England many times. He came to Sweden. And his influence was tremendous, both in his lifetime and afterwards. So I would like to remind you of a few characteristics of his theology.

Firstly, he continued the pietistic thinking in the sense that he conceived of man's relation to God as an eminently personal one. It was an intimate relation. Christ was God's son: but for Zinzendorf, not only a man, but a brother. Here we recognize a concept from the letter to the Hebrews. I quote a contemporary Swedish hymn included in the Herrnhuters' Swedish hymnbook from 1743:

Make me a limb in Your body,
Be my defense and my help,
My brother, my father and friend.
Make every drop of my blood
Flame in worship to You.
Make me love You wherever I go.

Religion for Zinzendorf was in reality the human being's absorption in the Divine, thus a very heavy stress on feeling, on sentiment, on fantasy.

Secondly, Zinzendorf's theology was concentrated on Christ—centered to such an extent that it has been questioned whether the trinity was a reality for him or not. In this focusing on the Savior, we observe a very particular feature. The Herrnhuters, as his adherents

were often named, were encouraged to concentrate their thoughts on the suffering of the cross, on the cross, on the wounds, on the blood, the pain, the passion, the pain which God's Son took upon him for the salvation of man. In this way the pietistic stress on the intensely personal relationship between God and man developed to a mysticism, colored with and based on Christ's passion. This attitude was for the German Count not only the most natural and the most truthful, but also the most efficient. In this way, he believed, our always scattered thoughts, thoughts that always tend to go astray, could be focused on the only vital issue there is: Christ as the Redeemer of man through His suffering.

Thirdly, a man was born a sinner. For Zinzendorf, all human efforts to get rid of sin, to attain purity, were necessarily in vain. Good deeds, salvation through moral and Christian behavior, through charity, was an impossibility. In this respect the Herrnhuters differed radically from the pietists. The pietists stipulated a basic condition for everybody who wanted to become a true Christian: we must be radically converted, spiritually newborn. This is the pietistic idea. And this new birth supposed, according to them, a drawn out struggle with the evil which is an inherent part of us. But for Zinzendorf, no fight with the "old Adam" within us was required. It was useless, of no avail. Zinzendorf's famous motto had the opposite meaning: "Come as you are." No other difficult preparations were necessary, only an inner determination and a deeply felt understanding of our own sins. Christ had redeemed us from these our sins once and for all.

Zinzendorf's renouncing of the deeds as a means to redemption should be contrasted with his stress on the inner wish and craving for salvation. The sincerity, the ardor of the Christian was fundamental. Zinzendorf, therefore, tried to promote evocative elements of ceremonial and liturgical character which could help to promote this kind of fervor. He attached great importance to singing. His hymns were often colored by an intense sensuality and what has been called mysticism of beyond, which makes them often difficult for us to accept.

He introduced prostration in the services. He laid great emphasis on purification from sins through special ceremonies. One was the so-called *pediluvium*, and I will come back to that subject.

I will leave, here, the theological sphere for a moment and switch to the state of Sweden. In 1739, Sweden launched a new war against Russia, the arch-enemy to which Sweden had lost the main part of

her continental territories twenty years earlier. The goal of this war was to bring the Baltic provinces back to the Swedish crown.

The war was, from the very outset, a catastrophe. In the spring of 1743 it looked like Sweden was going to lose Finland to her eastern neighbor. Finland was then, and had been for more than 500 years, a part of Sweden. Discontent, deep dissatisfaction with the government's way of handling the war, together with fear of a Russian attack on the Swedish mainland, spread in the country. At the same time a religious fervor came to be kindled both in the capital, in the towns and in the countryside, particularly in the south. Pietistic thought of different kinds was already rooted in the 1730s in Sweden. Now with the worsening of the political situation, the spiritual climate became strangely overheated.

In this situation the ideas of the Moravian Brethren, inspired by Zinzendorf, came to blossom in Stockholm and in the south of Sweden. Special services with sermons in the spirit of Zinzendorf were arranged in Stockholm. Several priests became Herrnhuters, and a special hymnbook (I quoted one of the hymns a moment ago) was printed in 1743, the year of the peace treaty, when Swedenborg left Sweden for the Continent on the journey during which the crisis occurred. This hymnbook became a bestseller, and there we find all the features of Zinzendorf's teachings I just mentioned, particularly the focusing on human sinfulness and our incapacity to lead a pure life, and the mystic contemplation of Christ's passion and wounds, His suffering for humanity.

Swedenborg's scientific quest led him to the religious sphere. This is a long process and I will not try to describe it here. I think we should keep in mind that the aim of his last scientific work, *The Animal Kingdom*, was to prove, scientifically and empirically, the role and the shape of the human soul and its connection with the Divine—prove it in such a way that a non-believer reading the work, reading *The Animal Kingdom*, should come to conviction, to faith. When he left Stockholm for The Hague in Holland in July 1743, he was already what we should call a religious man. The dreambook describes the process through which his religious beliefs were internalized—how he chose to live according to Christian concepts, existentially, to use Kierkegaard's or Sartre's concept.

In the autumn, 1743, he settled in Amsterdam or in Leiden, in Holland, and from the beginning of 1744, in The Hague. In May 1744 he moved over from The Hague to London. He was working intensively on the final manuscript of the first two parts of *The*

Animal Kingdom, which he intended to send to the printer in the spring, 1744. As I mentioned, the idea was to prove God's relation to man in such a way that everybody who read the book should be convinced. Working on this book he came to suspect that he was on the wrong path, and he came to understand that the key problem was an epistemological one—a problem of knowledge: how we know, why we know, through what ways we know. He realized that the intuition, the synthesis, was a higher form of knowledge, higher form of acquiring information, than the empirical one much stressed, as you know, by scientists in Swedenborg's time. And intuition—this is very important—was according to Swedenborg's already formulated concept a *Divine gift*.

And here we come to the first of four important questions which permeate his *journal of Dreams*: that is, empirical knowledge, or intuitive knowledge? His great crisis which occurs at Eastertime in April 1744 is conditioned by and based on this insight or feeling of having gone astray. After several nights of anxiety and anguish, of turbulent dreams, he finds himself, in the night of the third day of Easter, prostrated, trembling. Then suddenly he is sitting in Christ's bosom. They talk to each other. The dreamer is asked whether he has a bill of health or not. Swedenborg answers that Christ knows more about that than he does. He gets, then, the answer, "Then do what you must do."

When we look upon this event in the perspective of the whole *Dream book*-period, there is particularly one detail which should be underlined: Christ's question to Swedenborg concerning the bill of health. And here we touch upon the second of the four questions which go through this diary: that is the problem of purity, impurity. We may look upon this question, a bill of health, as related (*should* look upon it as related) to Swedenborg's understanding of man's intuition as a Divine insight—as philosophy in the original sense of the word, knowledge of God or knowledge about God, knowledge from God. Divine insight can only be obtained by him who is pure, who is clean; or to use the word from the journal, "healthy." Knowledge supposes that man extinguishes what Swedenborg later called the "fires of the body" and that he turns his attention altogether to God.

Thus, the sins block our contact with God. This is certainly a very common Christian notion. But in view of the development which lay ahead of Swedenborg when he had this revelation, it is of some importance to note that the sinfulness of man was the basic concept

of Zinzendorf and his followers. The individual's consciousness of his sinful nature was, indeed, for Zinzendorf, synonymous with salvation. In the Herrnhut congregation a special word was coined: "ein armer Sünder werden," to become a poor sinner. Consciousness of sin was "health," a prerequisite to a personal relation to God.

I go back again to Sweden in the '40s. In '42-'43 Swedenborg lived in Stockholm. He was, as you know, a member of the House of Nobles. He had an official post and an official task as head of his family. He participated in the political life. He was religiously involved. During the '40s, as I said, the religious fervor in Stockholm was heightened, was increased. We can guess, knowing that Swedenborg at that time was a church-goer with very regular habits, we can guess that, in all probability, he went to the services—among others, to the services inspired by priests who had either "converted" to the Herrnhutian thesis, or he went to services led by people coming from Herrnhut; because there were German or Swedish-German priests coming up to Stockholm to propagate their ideas.

So, back to the concept of sin. There is, then, for Zinzendorf, no human way out of sin. On our own we can never obtain what Swedenborg, in his *Journal*, called "the bill of health." The only thing we can do is to repent, try to turn to God with our whole personality. This emphasis on pious and inner surrender is a distinctive feature in Zinzendorf's teaching. And we find it also very clearly spelled out day-to-day, week-to-week, in the *Journal*. It is, as I said, a Zinzendorffian idea. It is even more than that, it is the basis of his theology and, as I have mentioned, the point where he differs from the more classic German pietistic movement. For Zinzendorf there was no salvation through action, through good deeds. If the sinner really concentrated on Christ and Christ's suffering, on the thought of grace and pardon, then he had already done what could be required of him.

In the *Journal of Dreams* we find, week after week, Swedenborg repeating his sinfulness. This *mea maxima culpa* is a characteristic of the whole period. In the notation from the 11th to the 12th of April we find the following words:

(109) Afterwards, I found in myself, 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. Although 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 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; and to believe that the grace and mercy of God, which is in Jesus Christ, overlooks it.

The *Journal* describes a long drawn-out surrender. Repentance, ardent prayer for pardon is a basic feature in his dreams, in his thoughts, in his interpretations of the dreams. He realizes that nothing, virtually nothing, is in his own power. He gives himself a motto: "God's will be done: I am Thine and not mine." And having written this he finds it presumptuous and deletes the words "not mine." After that he writes: "God gives grace thereto; this is by no means mine."

The importance of life, the importance of deeds in accordance with faith is also mentioned in the *Journal* and we all know that later on in Swedenborg's life this became a very important factor for him, as it was for his father. He was his father's son, a practical man who could never altogether forget outward activity. But the stress on deeds is, during this period, of lesser importance. When he mentioned this once in the *Journal*, when he mentioned the Christian's duty to act in accordance with his faith, it's almost dutifully, as if he were 'paying respect' to his past or to his father.

I mentioned that purity vs. impurity is one of the leading themes in the *Journal*. Another question is how to bring about cleanness. In order to cleanse oneself, to bring about this capitulation I spoke about, the problem of inner purity comes to the foreground. It was a question of how to create in oneself the right humbleness, the right consciousness of being unworthy. And we can follow his efforts to create this mental attitude in himself in the *Journal*. In his stress on purity and particularly in his ways to clean himself spiritually, we find links to Zinzendorf and, particularly, to the society of the Moravian Brethren in London.

When Swedenborg took his lodgings in London (as I said, he came over from The Hague around the 1st of May, 1744, to London), he stayed with an engraver by the name of Brockmer, who lived close

to the Moravian Church at Fetter Lane in Holborn. Brockmer was himself a member of the church. We know of these lodgings through a document which describes an attack of sickness and confusion that affected Swedenborg in the beginning of July of the same year. This document has, as you may know, been widely discussed, particularly during the last century, when mental illness was looked upon as something shameful, as something degrading. Today we feel far away from the emotion once displayed because of this report. Comparing Brockmer's document and the *Dreambook* and also the archives of my own Ministry, the Foreign Ministry in Stockholm, we can with full evidence prove the credibility of this document. I'm not going to discuss this question here—I would only like to stress that Brockmer's account, his report, gives us a very good picture of Swedenborg's close relation to the London parish that year. That is, perhaps, the main importance of this document. Secondly, it also throws light upon how his dream mechanism worked, how his dreams are constructed, the reality between life and dreamt images.

I have mentioned Zinzendorf's—and Swedenborg's—emphasis on the importance of inner purity as condition for man's relation with God. In the Moravian Church the priest and the parish had an important task in helping the individual to attain this state.

The liturgy was conceived to create an atmosphere which brought the community closer to the Divine. Let me, in this context, mention two characteristics.

Firstly, Zinzendorf stressed the necessity of a correct preparation for the communion. The member of the parish must thoroughly prepare himself, confess his sin the day before the communion, have talks about the state of his soul with the elders of the parish and with the priest. A communion without serious preparation was sin, as is stated, as you know, in the New Testament also.

Secondly, a special element in Zinzendorf's liturgy was the foot-washing ceremony. As you know, this so-called *pediluvium* goes back to an episode in St. John's Evangel where Christ washed the apostles' feet as a lesson in humility. Zinzendorf adopted this episode as a means to purification. The whole community participated in *pediluvium* ceremonies as a way to create the right state of mind.

The questions of being prepared or not is very frequently raised in the *Journal of Dreams*, both *without* explicit relation to communion, and *directly connected* to the Holy Supper. In the former case it sometimes appears as a question of dress in his very special vocabulary of

dreams. He finds himself badly dressed. Therefore, he cannot accept an invitation to enter a room, an invitation to a meal. The first dated dream in the *Journal* from the 24th to the 25th of March can serve as an example:

I went out, for I was very meanly dressed. . . a long overcoat, without hat, without wig. . . She asked me to come in again, but I excused myself on the ground of being so shabbily dressed and having no wig. I first must go home . . .

In Swedenborg's dream language the meal is communion, community with the Divine, and thereby knowledge, insight.

It may also be *directly* related to the communion. Over and over again, Swedenborg repeats his fears of not being spiritually ready. The dream from the night of the 10th of April may serve as an example:

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.

The feet-washing ceremony appears only indirectly, and always in connection with the question of purity or impurity. This is an unusual interpretation of the episode in St. John and typical for Zinzendorf. As you may remember, Christ's *pediluvium* did *not* relate to the cleansing of sins, it was a lesson in humility. But Zinzendorf interpreted it in his very special way and Swedenborg accepted this. On Monday, the 27th of August, he wrote about his doubts whether he should go to communion or not.

Then I seemed. . . to be lightened. In the night it seemed that the soles of the feet were quite white, which means that my sins are forgiven. . . that I am once more welcome again. . .

Before that, in the beginning of July, he was, according to Brockmer (the man who made the report), sick and confused. He locked himself up only to wash his feet incessantly, asking for new towels, fresh water. Toward the end of the month, on the 22nd and the 23rd of July, he had a short dream which cannot be wholly understood without reference to the Herrnhuters' ceremony of *pediluvium*:

Saw that a boy ran away with a shirt of mine, and I ran after him. May mean that I had not washed my feet.

There are many other parallels, details which prove the extent to which Zinzendorf's sphere of thoughts was present in Swedenborg's imagination during this period. We meet, in dream's disguise, Zinzendorf's curious habit of arranging collective weddings at his estate in Saxony. We hear, in the *Dreambook*, the echo of the commotion and stir among the German nobility when Zinzendorf, a count, was ordained a priest and thereby changed estate, from the nobility to the clergy.

We can also follow Swedenborg's difficulties to adapt himself to the closely knit, closely united little London parish—a small group of about a hundred persons, who very often met, greeting each other with a "brotherly kiss" As you know, this concept also comes from the New Testament. The leaders of the parish, the clergymen and the elders, supervised the life of the Brethren. They learned their secrets and weaknesses through the confessions made Saturday evening before communion on Sunday. For the shy and rather reserved Swedenborg, speaking bad English and hampered by a stutter, this situation was not easy. A dream during the night between the 21st and 22nd of July conveys an idea of his feeling in this respect:

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. . .

In the end of the *Journal* we can read how Swedenborg's relations with the London community most probably came to their end. Swedenborg had asked to become a member of the parish. Following an often-used custom in Herrnhut, the Brethren, or the leaders of the parish, let the lot decide. The reply was negative. In Swedenborg's dream language this episode is disguised in the following way:

[October] the night between the 10th and 11th [264] Seemed as if I was in bed with a woman, but I did not touch her. Came afterwards to a gentleman and asked if 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.

Admittance and non-admittance and exclusion, is the third theme which we meet underneath and in the dreams, recurring in different shapes all through the *Dreambook*.

Zinzendorf's theology was a very sensual one. He was a sensual man, and his theology was colored by his personality. He taught that we should be united with Christ in a union marked by love which was similar to, or if possible, more intensive than love between man and woman. His hymns are, as I already mentioned, saturated by an almost sexual religious approach. Apparently, this, as I said, mirrors Zinzendorf's own psychology and his own sensuality.

When Swedenborg tried to describe this love in his *Dreambook*, and later in his Theological works, he often makes parallels to human love, as we know, to marriage. In the *Dreambook* this parallel is very detailed, shocking for readers who lived in a society more puritan than ours. He had met this sensuality in the little church in Fetter Lane, London, and perhaps in Stockholm. It marked, to a certain extent, his interpretation of the Bible, and his eschatology: After death man and women continue to live in couples like in secular life, or they find new partners. Paradise or hell: men and women live with the same loves and the same customs as in life.

We can, as I mentioned, assume that Swedenborg *before* the period of the *Journal of Dreams* was a good Christian in the same sense as he was a good citizen. He went to church, he followed the rules and prescriptions which belonged to the Lutheran liturgical order. But, I repeat, he was most probably not emotionally involved. He was a pious observer rather than a participant.

During the *Dreambook* period we witness a change in this respect. This new attitude is articulated in the dreams and visions in a very special way. Let me dwell a few more moments on this phenomenon before I finish my lecture.

Now I come to the fourth element which is constantly reappearing in the *Dreambook*, and that is what we could call man, worship and love. At several instances in the *Journal*, Swedenborg seems to outline a kind of triangular figure as a pattern for mans existential

situation. The base of this triangle is man and his love, God is the upper point. This pattern, which occurs for the first time in London, is at the beginning, very vague; to become gradually clarified. Man must pass his life in worship. Worship is activity, the externals of religion, which must be implemented. This is the old Lutheran concept of the world as a secular priesthood. There is a very important requirement connected with this worship: we must always be stimulated, driven, by love to the Divine. Swedenborg, during this period, looks upon this worship in love as if love were *at his side*, accompanying him. It is "next to him" in a dream where he finds himself in a boat. Or it is on his side offering him communion wine—this is in another dream. It is in a very curious way—you find it everywhere—scattered in the *Dreambook* in a rather not very clear dream concerning a dog and the Book of Tobit, you know, the Apocrypha's Tobit. I quote (this is from 18th to 19th of April, so it's a very early dream):

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 signified Tobiah's dog.

That's all. Now, if you read about Tobiah in the Bible—I don't know if you have read this episode or this little book, but Tobiah has a mission to accomplish. He is accompanied at his side by a man. And this man is an angel sent by God, at Tobiah's side. Running before these two is a dog, and this dog is the one who comes first to the place where Tobiah is going. He comes there first. So Swedenborg and his love are walking together guided by Tobiah's dog. I mention this because structurally it's very interesting. It recurs fairly often in the *Dreambook*.

This notion appears in triumph in the *Dreambook's* last pages. On the night between the 26th and 27th of October, he felt he was receiving a heavenly order. He should write a book with a very special title: *De cultu at amore Dei*, "On the worship and love of God." When writing he should proceed as he was told. I quote:

In the work I now take in hand in God's name, I should have the worship of God before me and at my side the love of God.

He should not rely on anyone else's goods, but have trust in what he himself had learned and understood.

We may look upon the long series of books which Swedenborg

published after this dream during his remaining 28 years of life as a continuous carrying out of this idea of worship and love.

As I mentioned, Swedenborg was not admitted to the Moravian community in London; he applied, but in vain. During the following years, the years to come, his interest for Zinzendorf's teachings gradually diminished. Certainly he was not *influenced* by the Moravian theology in the sense that he changed his life or his way of thinking in a more decisive way. Basic elements of the Herrnhuters' thinking happened to be in accordance with his life situation, his mental situation, at a given period. We can only note that the pious brethren in London stimulated him in the quest he was going to pursue.

But I would like, finally, to formulate the hypothesis that Swedenborg, for the rest of his days, retained and remembered the Herrnhuters' very particular kind of emphasis on worship and love. He enlarged their concept of worship, of cult, to include deeds which are not part of liturgy. But his idea of love was always colored by the same intensity and search for purity of sentiment, as Zinzendorf's.

I could perhaps finish with a quotation, the last note in the *Dreambook*, which is not dated. It was the only one which was written in Latin in the book, and it opens up vistas for the future and it summarizes the *Dreambook*. The language, both in English and notably in Latin, is very colored by Ovid, for example, or by classic Latin, and rather. . . Well, you may judge it for yourselves.

Truth or virgins of this sort think it is base to be exposed to sale. They regard themselves as so precious and so dear to their admirers that they think it is an indignity if anyone 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 the valuation by the former, nor into the contempt from the latter, they prefer to offer themselves freely to their lovers. I, who am their servant, do not dare to disobey them, for fear of being deprived of their service. ■

* * * * *

Q: A couple of very simple questions. The hymn that is emphasized in one place in the *Journal of Dreams*, "Jesus Is My Friend, the Best One," does that come from the pietistic hymnbook or is that more Lutheran?

- A: It is classic Lutheran with some pietistic elements in it, in the emphasis on Christ. But it is a part of his father's hymnbook and also a part of the former hymnbook.
- Q: Another question. Generally speaking, the dog is a negative image in the *Journal of Dreams*, is that not right? Like Broman's dog, they usually fight him, so that would be the exception of the. . . .
- A: Well, there are two good dogs. One of them is the one I referred to and there is yet another. But most of them are symbols for evil of different kinds.
- Q: One final question. We picture Swedenborg as the spectator prior to the *Journal of Dreams* period, as far as religion goes, then we see him as hoping to get into the Moravian Brotherhood. Then 30 years later, how would you characterize him in his relationships, say, with Pastor Ferelius or Methisius? How do you picture him there?
- A: Well, I think, if you go that far, that 30 years later he's a serene man who is very far away from the bitterness toward the Moravians which we meet in the *Journal of Dreams*. I think this was an affront for him, in fact, that he was not accepted and received. And he was bitter about it. As I said, I think also that the way they behaved in this little parish, the intimacy, was rather difficult for him to accept, even if he accepted their, so to say, theological tenets. That late, let us say in the end of the '60s, he changed his attitude. But we find bitterness quite a time afterwards.
- Q: In Zinzendorf's theology, one declares oneself a sinner and that's the end. Swedenborg is fighting against pride and fighting the devil. Does that fit with Zinzendorf's theology?
- A: He does that in the beginning of the *Dreambook*, particularly in The Hague period. Then, moving over to London, you find that his interior struggle, so to say, is quieted and he moves over to the acceptance of the fact that he can't do really very much about it. The problem, then, he changes direction, he tries to find out a way how to concentrate his thoughts, and there comes the famous breathing exercises and all that which we know of, how to eliminate scattered thoughts as appearing as striving (poles and hustles), as he says.
- Q: Could you identify what you called "the crisis" but what is often in literature is referred to as "the call," the call to revelation?

A: That's a big question. Yes. In a way, yes. As I said, I think that the *Dreambook*, the *Journal of Dreams*, the period there from March to October, marks a gradual intensification of his faith, of his belief, of his attitude. But certainly, the vision of Christ, sitting in Christ's bosom and asking him this question is a very important element. But Swedenborg, I imagine, if he had got this question which you now ask me, would probably have said, that no, it was no sudden conversion. It was a very strong stimulus for further striving and further praying and further work on myself.

Q: He even says in that dream, "I am wholly unworthy."

A: Oh, yes. He repeats that all the time. Yes. But I would not say that this was what in religion or in theology, or the psychology of theology, they speak about as the *subito conversio*, the sudden conversion. I don't think we have to do with that. We have to do with a very important element in his personal development, but not more than that.

Dean Gladish: Thank you very much again.

* * * * *

MANAGER POSITION OPEN

Swedenborg Foundation, Inc., with headquarters in New York City, has an opening for *Manager*. The position is of executive nature requiring an energetic and imaginative administrator who will work with its board of directors to promote readership and play an important role in fund-raising. Experience in book publishing and marketing is desirable as is knowledge of Swedenborg's writings and the worldwide Swedenborgian community. Please send vitae and salary expectations to John R. Seekamp, Swedenborg Foundation, Inc., 139 East 23rd Street, New York, NY 10010.