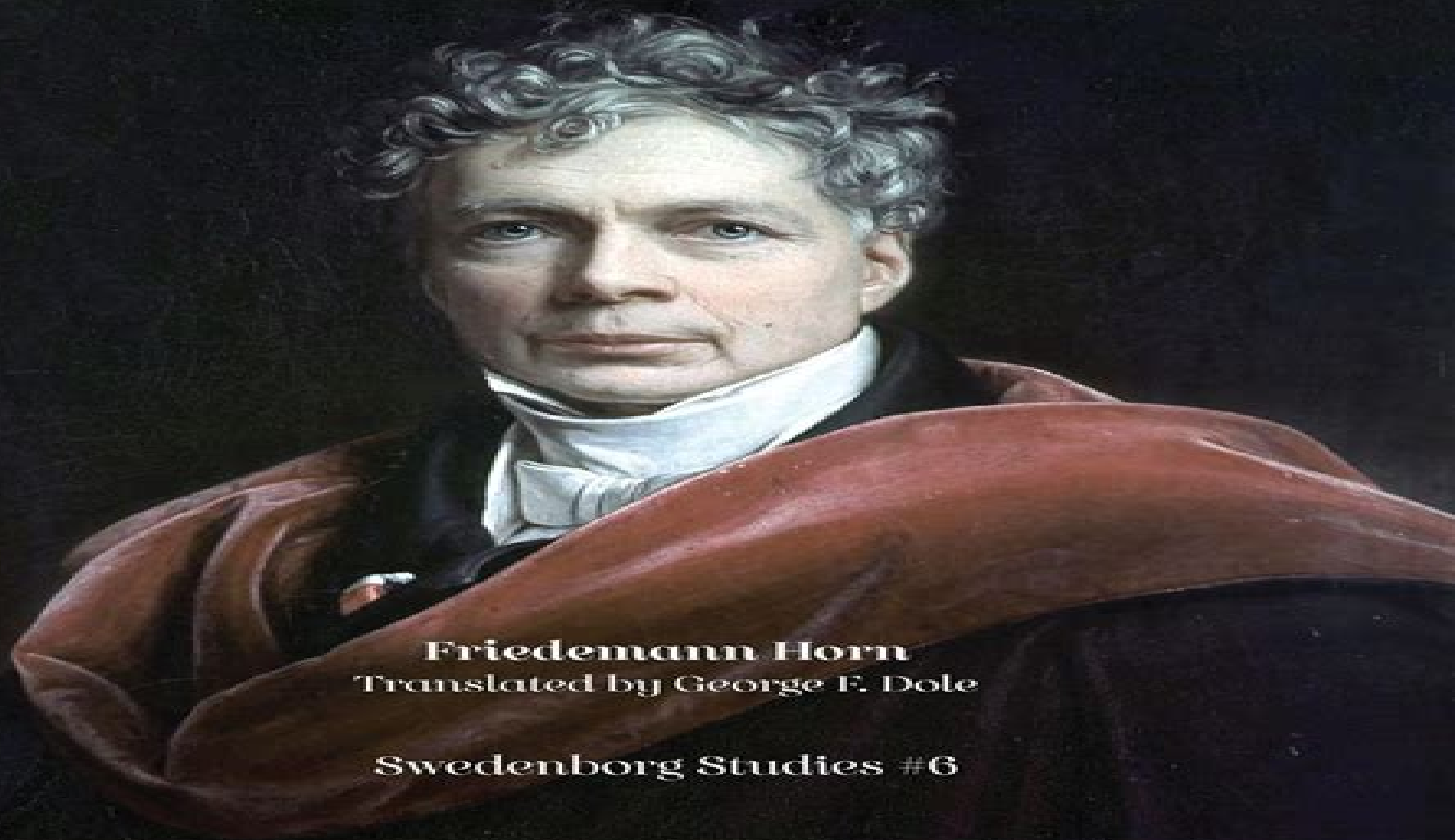


Schelling and Swedenborg

Mysticism and German Idealism



Friedemann Horn

Translated by George F. Dole

Swedenborg Studies #6

Schelling And Swedenborg Mysticism And German Idealism

Friedemann Horn



Schelling And Swedenborg Mysticism And German Idealism:

Schelling and Swedenborg Friedemann Horn, 1997 Scholar Friedemann Horn documents Friedrich Schelling's intense personal engagement with the works of Emanuel Swedenborg, an engagement fueled by the deaths of two women whom Schelling loved. Schelling, Hegel, and the Philosophy of Nature Benjamin Berger, 2023-11-30 This book develops an original interpretation of the relationship between F W J Schelling and G W F Hegel. It argues that the difference between these philosophers should be understood in light of their shared commitment to the philosophy of nature and the idea that spirit or humanity emerges from the natural world. The author makes a case for the contemporary relevance of German idealist philosophy of nature by walking the reader through its major themes, motivations, and arguments. Along the way, Schelling and Hegel are shown to develop key insights about the structure of reality and the dependence of living things and human beings upon inorganic natural processes. In elucidating the details of Schelling's and Hegel's respective philosophies of nature, the book challenges some of our most basic assumptions about the scope of philosophical inquiry and the relationship between matter, life, and human existence. Schelling, Hegel, and the Philosophy of Nature will appeal to scholars and advanced students working on German idealism as well as those interested in contemporary philosophies of nature and the topic of emergence. **The Natural philosophy of Emanuel Swedenborg** David Duner, 2012-07-31 Although Emanuel Swedenborg (1688-1772) is commonly known for his spiritual philosophy, his early career was focused on natural science. During this period, Swedenborg thought of the world as like a gigantic machine following the laws of mechanics and geometry. This volume analyzes this mechanistic worldview from the cognitive perspective by means of a study of the metaphors in Swedenborg's texts. The author argues that these conceptual metaphors are vital skills of the creative mind and scientific thinking used to create visual analogies and abstract ideas. This means that Swedenborg's mechanistic and geometrical worldview allowed him to perceive the world as mechanical and geometrical. Swedenborg thought with books and pens. The reading gave him associations and clues; forced him to interpret and gave him material for his intellectual development. Hegel and the Hermetic Tradition Glenn Alexander Magee, 2008 Glenn Alexander Magee's pathbreaking book argues that Hegel was decisively influenced by the Hermetic tradition, a body of thought with roots in Greco-Roman Egypt. Magee traces the influence on Hegel of such Hermetic thinkers as Basil Valentine, Paracelsus, and the fascination with occult and paranormal phenomena. Hegel and the Hermetic Tradition covers Hegel's philosophical corpus and shows that his engagement with Hermeticism lasted throughout his career and intensified during his final years in Berlin. Viewing Hegel as a Hermetic thinker has implications for a more complete understanding of the modern philosophical tradition and German idealism in particular. **Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought** Jennifer Newsome Martin, 2015-09-15 In Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought, Jennifer Newsome Martin offers the first systematic treatment and evaluation of the Swiss Catholic

theologian's complex relation to modern speculative Russian religious philosophy. Her constructive analysis proceeds through Balthasar's critical reception of Vladimir Soloviev, Nikolai Berdyaev and Sergei Bulgakov with respect to theological aesthetics, myth, eschatology and Trinitarian discourse and examines how Balthasar adjudicates both the possibilities and the limits of theological appropriation, especially considering the degree to which these Russian thinkers have been influenced by German Idealism and Romanticism. Martin argues that Balthasar's creative reception and modulation of the thought of these Russian philosophers is indicative of a broad speculative tendency in his work that deserves further attention. In this respect, Martin consciously challenges the prevailing view of Balthasar as a fundamentally conservative or nostalgic thinker. In her discussion of the relation between tradition and theological speculation, Martin also draws upon the understudied relation between Balthasar and F. W. J. Schelling, especially as Schelling's form of Idealism was passed down through the Russian thinkers. In doing so, she persuasively recasts Balthasar as an ecumenical, creatively anti-nostalgic theologian hospitable to the richness of contributions from extra-magisterial and non-Catholic sources.

The Phoenix Complex Michael Marder, 2023-07-04. An innovative, wide-ranging consideration of the global ecological crisis and its deep philosophical and theological roots. Global crises, from melting Arctic ice to ecosystem collapse and the sixth mass extinction, challenge our age-old belief in nature as a phoenix with an infinite ability to regenerate itself from the ashes of destruction. Moving from antiquity to the present and back, Michael Marder provides an integrated examination of philosophies of nature drawn from traditions around the world to illuminate the theological, mythical and philosophical origins of the contemporary environmental emergency. From there, he probes the contradictions and deadlocks of our current predicament to propose a philosophy of nature for the twenty-first century. As Marder analyzes our reliance on the image and idea of the phoenix to organize our thoughts about the natural world, he outlines the obstacles in the path of formulating a revitalized philosophy of nature. His critical exposition of the phoenix complex draws on Chinese, Indian, Russian, European and North African traditions. Throughout, Marder lets the figure of the phoenix guide readers through theories of immortality, intergenerational and interspecies relations, infinity compatible with finitude, resurrection, reincarnation and a possibility of liberation from cycles of rebirth. His concluding remarks on a phoenix-suffused philosophy of nature and political thought extend from the Roman era to the writings of Hannah Arendt.

Mysticism and Materialism in the Wake of German Idealism W. Ezekiel Goggin, Sean Hannan, 2022-03-30. This book argues that the rediscovery of mystical theology in nineteenth-century Germany not only helped inspire idealism and romanticism but also planted the seeds of their overcoming by way of critical materialism. Thanks in part to the Neoplatonic turn in the works of J. G. Fichte as well as the enthusiasm of mining engineer Franz X. von Baader, mystical themes gained a critical currency and mystical texts returned to circulation. This reawakening of the mystical tradition influenced romantic and idealist thinkers such as Novalis and Hegel and also shaped later critical interventions by Marx, Benjamin and Bataille. Rather than rehearsing well-known connections to Swedenborg or Blake, this study goes back

further to the works of Meister Eckhart Nicholas of Cusa Catherine of Siena and Angela of Foligno The book offers a new perspective on the reception of mystical self interrogation in nineteenth century German thought and will appeal to scholars of philosophy history theology and religious studies Philosophical Perspectives on Esotericism Olli Pitkänen,2024-11-12 This volume offers the first systematic philosophical study of esotericism and late modern philosophy It addresses fundamental philosophical questions related to esotericism and reveals that esoteric ideas have had decisive impact on countless important philosophers even if this fact has been neglected in contemporary philosophy The first part of the book is dedicated to substantial and methodological questions What is philosophy what is esotericism and how should we think about their relationship The second section is more historically oriented and it is divided in two parts Part I is concerned with German romanticism and idealism with a specific focus on the influence of esotericism on Hegel and Schelling as well as the connection between romanticism and Kabbalah in the work of Gershom Scholem Part II explores esotericism in phenomenology pragmatism and post idealism specifically in the work of William James Martin Heidegger Henri Bergson and Roy Bhaskar Philosophical Perspectives on Esotericism will appeal to scholars and advanced students working in philosophy of religion history of philosophy and religious studies The Open Access version of this book available at www.taylorfrancis.com has been made available under a Creative Commons Attribution Non Commercial No Derivatives CC BY NC ND 4.0 license Funded by Kone Foundation **Glossator** Daniel Whistler,Joshua Ramey,Aaron Dunlap,2013-03-07 Volume 7 2013 The Mystical Text Black Clouds Course Through Me Unending Editors Nicola Masciandaro Eugene ThackerContributors Cinzia Arruzza Daniel Colucciello Barber Ron Broglio Aaron Dunlap Kevin Hart Karmen MacKendrick Beatrice Marovich Timothy Morton Joshua Ramey Christopher Roman Daniel Whistler **The Foundation of the Unconscious** Matt Ffytche,2011-11-10 The unconscious cornerstone of psychoanalysis was a key twentieth century concept and retains an enormous influence on psychological and cultural theory Yet there is a surprising lack of investigation into its roots in the critical philosophy and Romantic psychology of the early nineteenth century long before Freud Why did the unconscious emerge as such a powerful idea And why at that point This interdisciplinary study traces the emergence of the unconscious through the work of philosopher Friedrich Schelling examining his association with Romantic psychologists anthropologists and theorists of nature It sets out the beginnings of a neglected tradition of the unconscious psyche and proposes a compelling new argument that the unconscious develops from the modern need to theorise individual independence The book assesses the impact of this tradition on psychoanalysis itself re reading Freud s The Interpretation of Dreams in the light of broader post Enlightenment attempts to theorise individuality **Swedenborg's Secret** Lars Bergquist,2005 Swedenborg s Secret is the first major study of the eighteenth century Swedish philosopher and mystic Emanuel Swedenborg 1688 1772 to be published in English for over fifty years Using a wealth of historical material Lars Bergquist paints a vivid portrait of an ambitious and practical man who was one of the greatest figures of the Enlightenment and who captivated generations of

thinkers with his stunning vision of human destiny The Dark Ground of Spirit S. J. McGrath, 2013-02-28 Friedrich Wilhelm Joseph Schelling is widely regarded as one of the most difficult and influential of German philosophers In this book S J McGrath not only makes Schelling's ideas accessible to a general audience he uncovers the romantic philosopher's seminal role as the creator of a concept which shaped and defined late nineteenth and early twentieth century psychology the concept of the unconscious McGrath shows how the unconscious originally functioned in Schelling's philosophy as a bridge between nature and spirit Before Freud revised the concept to fit his psychopathology the unconscious was understood largely along Schellingian lines as primarily a source of creative power Schelling's life long effort to understand intuitive and non reflective forms of intelligence in nature humankind and the divine has been revitalised by Jungians as well as by archetypal and trans personal psychologists With the new interest in the unconscious today Schelling's ideas have never been more relevant The Dark Ground of Spirit will therefore be essential reading for those involved in psychoanalysis analytical psychology and philosophy as well as anyone with an interest in the history of ideas **Clara** F. W. J. Schelling, 2012-02-01 This is the first English translation of Schelling's novel most likely written after the death of his first wife Caroline the former wife of August Wilhelm Schlegel Although only a fragment Clara remains unique Part novella part philosophical tome its central theme is the connection between this world and the next Schelling masterfully weaves together his knowledge of animal magnetism literary techniques and his doctrine of the potencies to make his philosophy accessible to all Steinkamp addresses the main issues concerning the dating of the work many commentators have deemed Clara to be a sketch for Schelling's The Ages of the World or an outline for the third missing book of that work and provides a short biography of Schelling with particular emphasis on events claimed to play a role in the conception of Clara such as the deaths of both Caroline and her daughter Auguste She also shows how passages in Clara are strikingly similar to the content of Schelling's touching letters mourning Caroline written to Pauline the daughter of Caroline's best friend and the woman who would become his second wife Clara strongly influenced by the Romantic movement is an early illustration of Schelling's attempt to unite his positive and negative philosophy **Religion After Kant** Paolo Diego Bubbio, Paul Redding, 2011-11-15 After a period of neglect the idealist and romantic philosophies that emerged in the wake of Kant's revolutionary writings have once more become important foci of philosophical interest especially in relation to the question of the role of religion in human life By developing and reinterpreting basic Kantian ideas an array of thinkers including Schelling Hegel Friedrich Schlegel Holderlin and Novalis transformed the conceptual framework within which the nature of religion could be considered Furthermore in doing so they significantly shaped the philosophical perspectives from within which later thinkers such as Feuerbach Kierkegaard Wagner and Nietzsche could re pose the question of religion This volume explores the spaces opened during this extended period of post Kantian thinking for a reconsideration of the place of religion within the project of human self fashioning **Suffering Religion** Robert Gibbs, Elliot R. Wolfson, 2003-09-02 In a diverse and innovative

selection of new essays by cutting edge theologians and philosophers *Suffering Religion* examines one of the most primitive but challenging questions to define human experience why do we suffer As a theme uniting very different religious and cultural traditions the problem of suffering addresses issues of passivity the vulnerability of embodiment the generosity of love and the complexity of gendered desire Interdisciplinary studies bring different kinds of interpretations to meet and enrich each other Can the notion of goodness retain meaning in the face of real affliction or is pain itself in conflict with meaning Themes covered include philosophy s own failure to treat suffering seriously with special reference to the Jewish tradition Martin Buber s celebrated interpretations of scriptural suffering suffering in Kristevan psychoanalysis focusing on the Christian theology of the cross the pain of childbirth in a home setting as a religiously significant choice Gods primal suffering in the kabbalistic tradition Incarnation as a gracious willingness to suffer *Applied Process Thought* Mark Dibben, Thomas Kelly, 2013-05-02 Concentrating mainly on the process philosophy developed by Alfred North Whitehead this series of essays brings together some of the newest developments in the application of process thinking to the physical and social sciences These essays by established scholars in the field demonstrate how a wider and deeper understanding of the world can be obtained using process philosophical concepts how the distortions and blockages inevitably inherent in substantivist talk can be set aside and how new and fertile lines of research in the sciences can be opened as a result

Heaven and Hell Emanuel Swedenborg, 2000 In his most popular and influential work Swedenborg describes his journeys through the afterlife the soul s experience of dying and then being resurrected in heaven how each of us finds a community there in which to live and how we can ultimately become angels *Heaven and Hell* is a powerful affirmation that we are all born for heaven regardless of background or religion and that the choices we make in this world shape our destiny in the next

Writer's Guide to Book Editors, Publishers and Literary Agents, 2001-2002 Jeff Herman, 2000 The classic reference guide for book authors has been completely revised and updated with the names and specific areas of interest of thousands of editors at over 500 book publishing houses

The Mystical Sources of German Romantic Philosophy Ernst Benz, 1983-01-01 Pittsburgh Theological Monograph New Series General Editor Dikran Y Hadidian

Coleridge and Emerson Sanja Sostaric, 2003 This work elaborates R W Emerson s modification of S T Coleridge s central philosophical aesthetic notions such as imagination reason genius and symbol Although Kant s and Schelling s idealistic philosophy various pantheistic theories and Neoplatonism are identified as Coleridge s and Emerson s congenial intellectual and spiritual background the author draws yet more attention to subtle differences between the English Romantic Coleridge and the American transcendentalist Emerson which allow us to recognize that we deal with two distinct philosophical and poetic theories The first part concentrates on Coleridge s intellectual development from the eager empiricist disciple to a philosopher dedicated to the impossible enterprise of formulating the unified theory of life which would incorporate Kant s transcendental philosophy pantheism and Christianity Coleridge s letters diary entries and notebook citations reveal a

thinker unwilling to sacrifice neither the fervor of his Christian belief nor the poetic potential of pantheistic doctrines to the cool intellectuality of any single philosophic system The outcome of Coleridge s synthesizing effort was thus the Romantic aesthetics which was not a substitute for religion but religion artistically redefined Within this context particular attention has been given to Coleridge s radical adjustment of Kant s differentiation between reason and understanding on the one hand and of the neoclassicist differentiation between imagination and fancy on the other hand to his own needs Coleridge s tendency to use Christian arguments as the cohesive force that would secure the unity of his theory made Coleridge over emphasize the spiritual dimension at the cost of the intellectual and thus fascilitate a significant shift in thinking which was responsible for the creative misinterpretation of his theories by the next generation of thinkers in the United States As it is shown James Marsh s publication of Coleridge s Aids to Reflection in which Coleridge elaborates his concept of the spiritual religion and of the notion of reason which approximates the inner light theories and nearly erases the Christian balance between the Creator and the Creation plays an exceptionally important role in this process In the second part the author delineates Emerson s transformation from the Unitarian to the transcendentalist and explores in detail to what extent Emerson s formulation of his transcendentalist philosophy derived from his inclination to read Coleridge as a mystic that is to regard Coleridge s Christian bias as a whim which does not essentially affect the core of Coleridge s theory It is shown that Emerson neglecting flatly Coleridge s careful distinctions aimed at preserving the balance between dualism and monism resolves Coleridge s theoretical ambiguity by exclusively concentrating on the part of Coleridge s system which favors the irrational and the unconscious dimension As a consequence Emerson s philosophy and aesthetics with their emphasis on reason and imagination understood as inspiration that is the inflow of the divine into the mind of the artist represent a radicalized version of Coleridge s neatly supressed monistic tendencies In Emerson s interpretation Coleridgean imagination becomes equated with Plotinian soul that is Coleridgean reason becomes a synonym for the utter mystical depersonalization Finally the delicate and easily overlooked Emersonian shifts with regard to Coleridge s theory point at the significance of Emerson s theoretical solutions in the transition from romanticim to modernism a transition to which ironically enough Coleridge himself unintentionally and indirectly gave valuable contribution

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