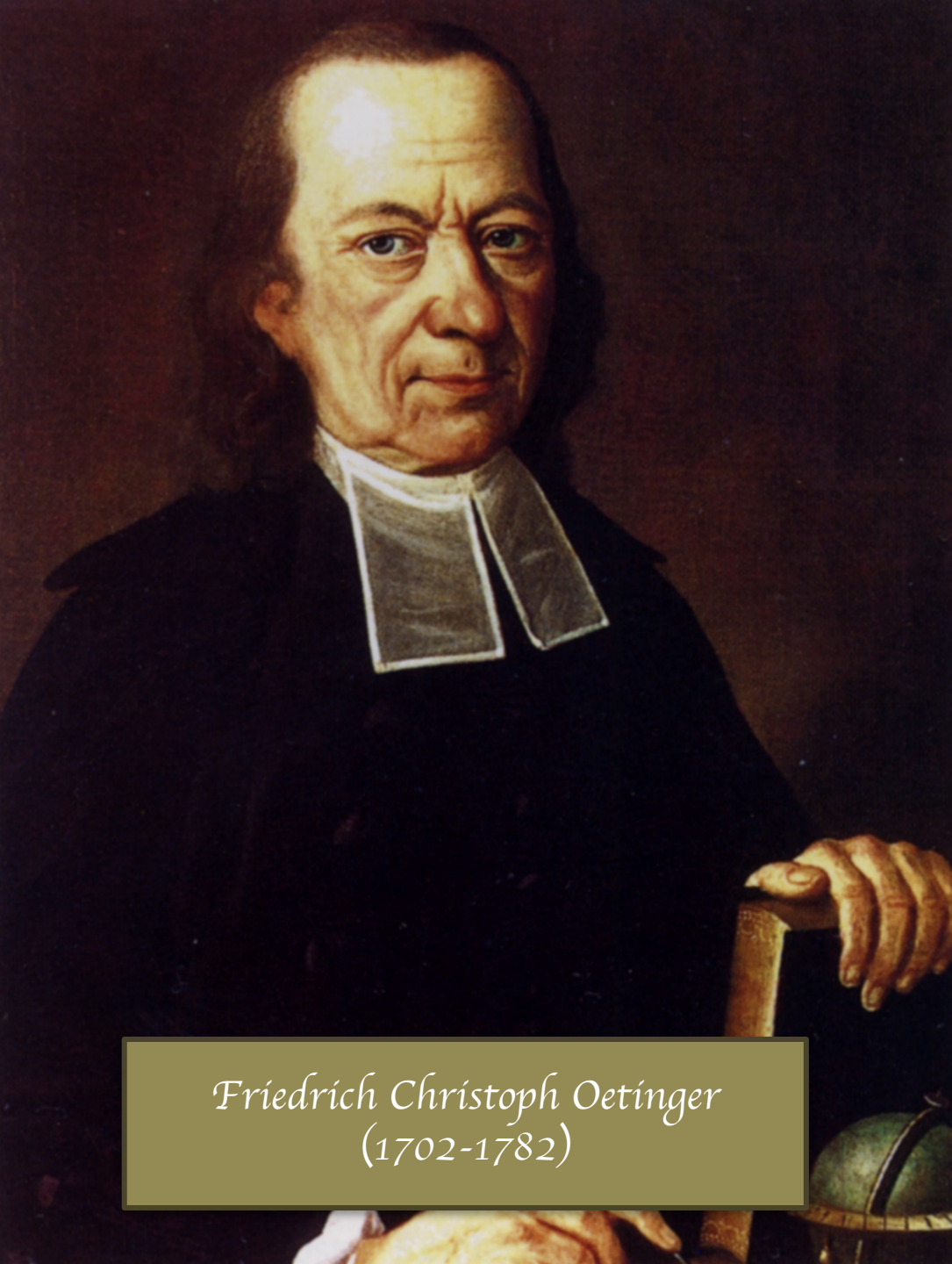


Imagining Swedenborg's Heaven

Wouter J. Hanegraaff (2017)





Friedrich Christoph Oetinger
(1702-1782)



It contains miracles: amazing, unheard-of, important things. His experiences are beautiful, but his scriptural explanations are *ex uno visu* [i.e. very one-sided]. Nothing of that flusters me ... But, oh, what a book is this! Professor Krafft says that the descriptions are so detailed that he believes it is better to go over [into eternity] in faith alone than with such detailed information.



Der
Irdischen und Himmlischen
Philosophie,
Zweiter Theil.

Worinnen

- | | |
|------------------------|---------------|
| 1. Swedenborgs. | 5. Wolfens. |
| 2. Malebranche. | 6. Plouquets. |
| 3. Newtons. | 7. Baglivs. |
| 4. Cluvers. | 8. Frickers |

Irdische
Philosophie

mit
Ezechiel's
Himmlischer Philosophie
verglichen wird.



Frankfurt **und** Leipzig.



Swedenborg threatens me, that when I do not accept his doctrine, I will be sent *ad inferiora* after my death!



Immanuel Kant
(1724-1804)

Träume
eines Geistersehers,

erläutert

durch

Träume der Metaphysik.



velut aegri somnia, vanae

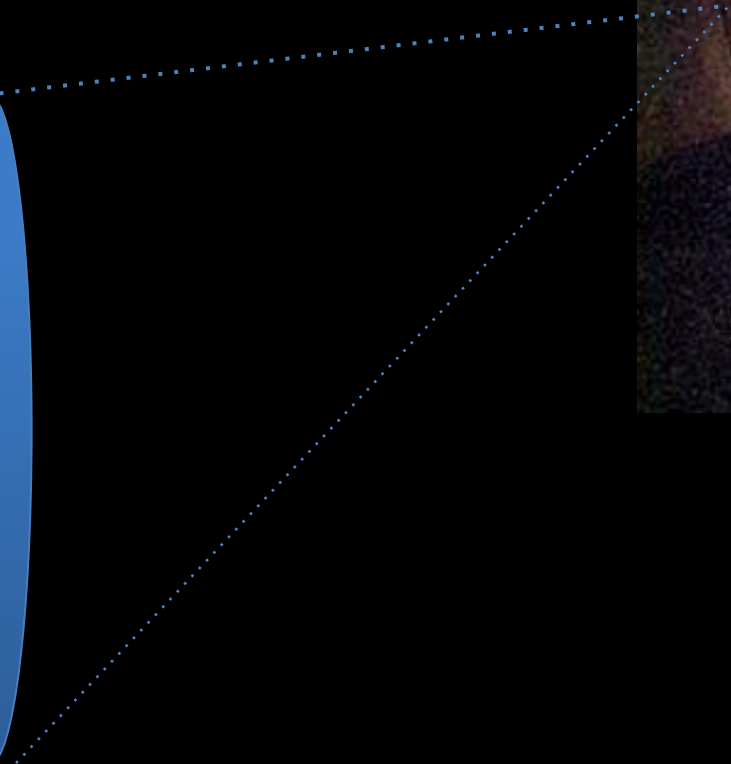
Finguntur species.

HORAT.

~~~~~  
Riga und Mitaui,  
bey Johann Friedrich Hartknoch.  
1766.

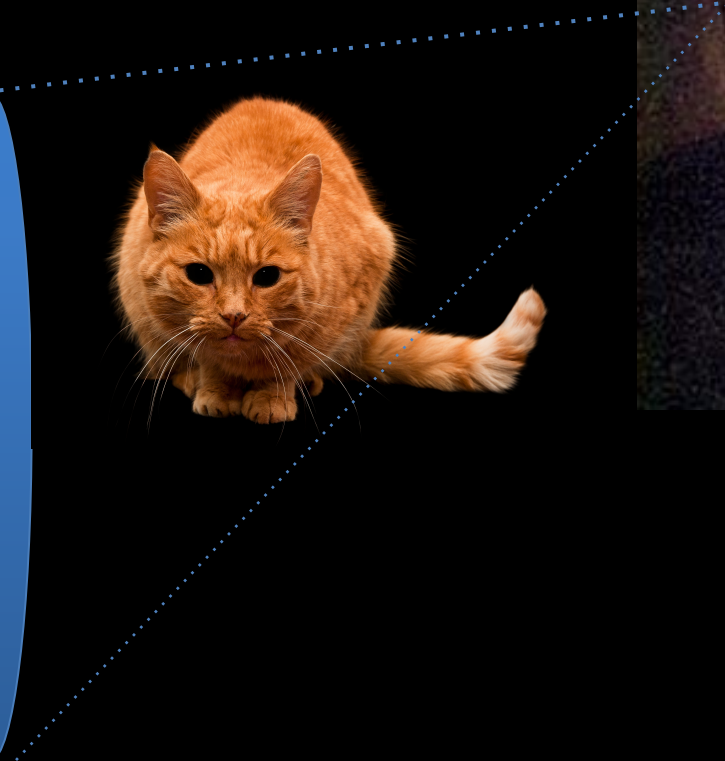
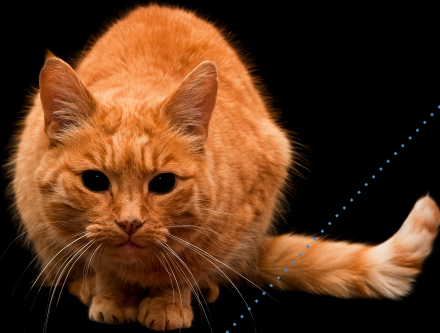
Immanuel Kant  
(1724-1804)

CAT

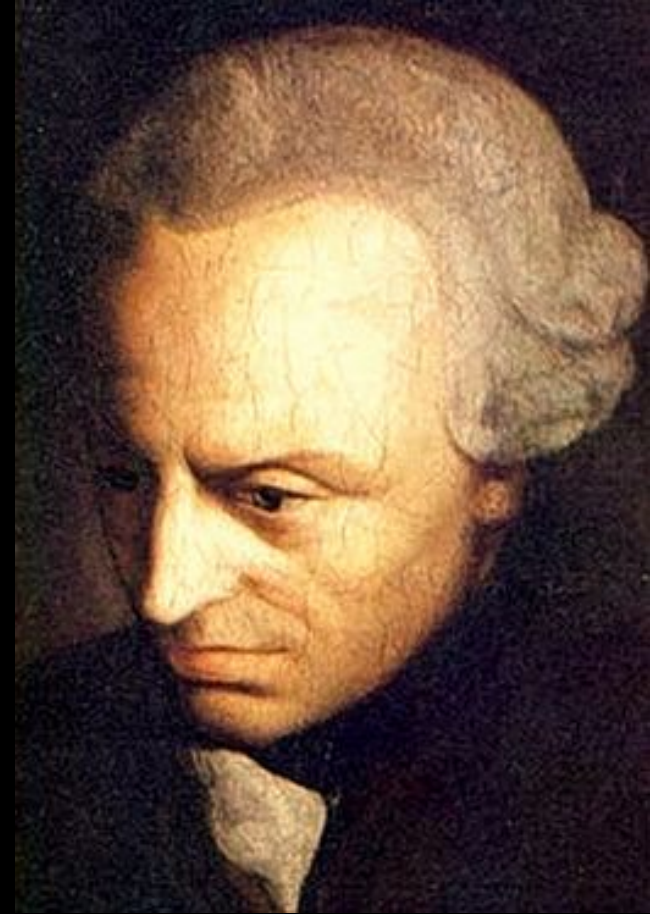




CAT

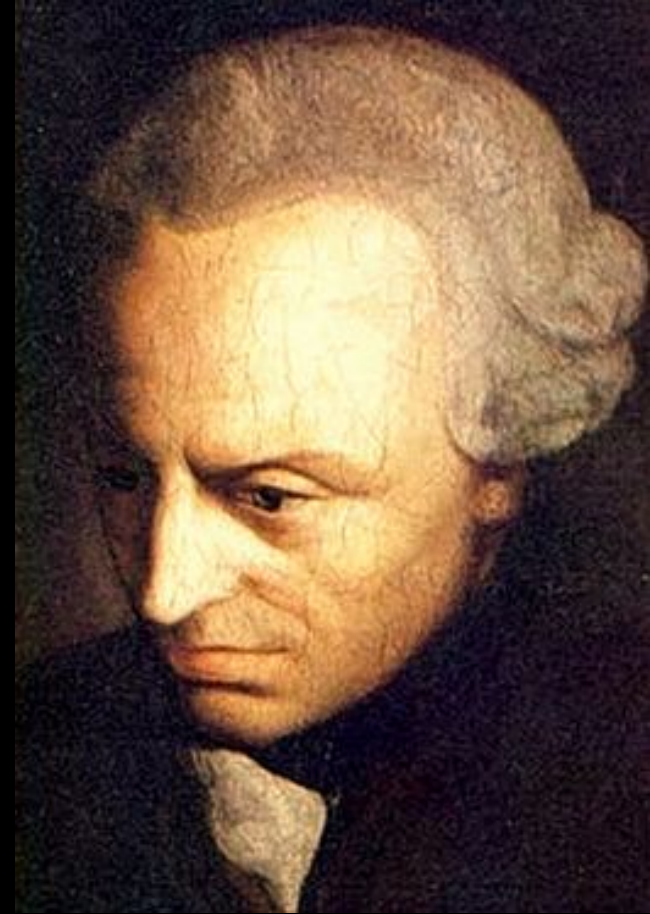


Representations that are by their nature alien to, and incompatible with, those that belong to the bodily state of human beings, press themselves forward and drag ill-assorted images into external sensation, through which wild chimaeras and wondrous caricatures are hatched out, which pass before the deceived senses in a long parade, *even though they may have a genuine spiritual influx as their basis.* [emphasis WJH]

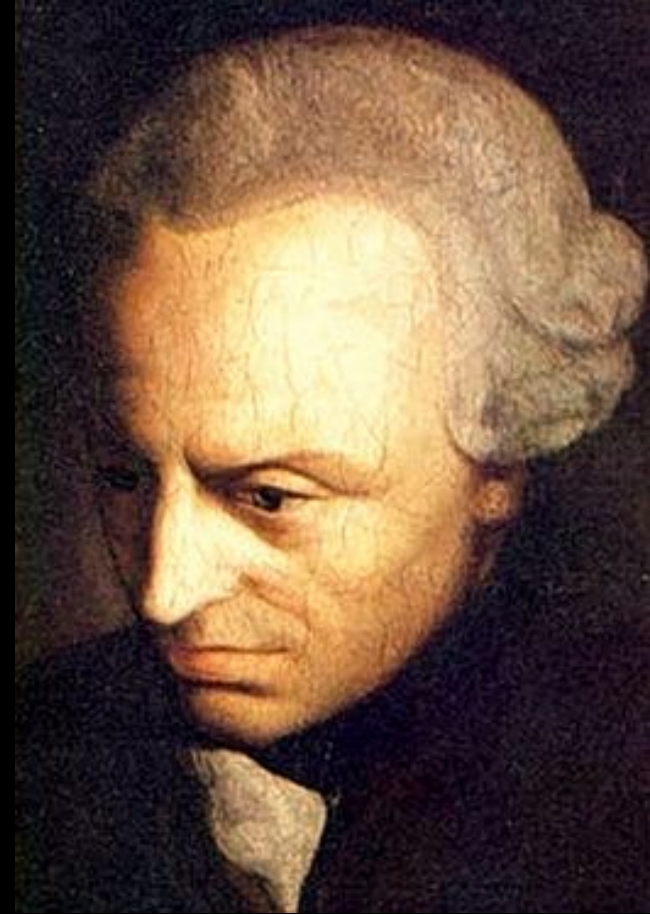




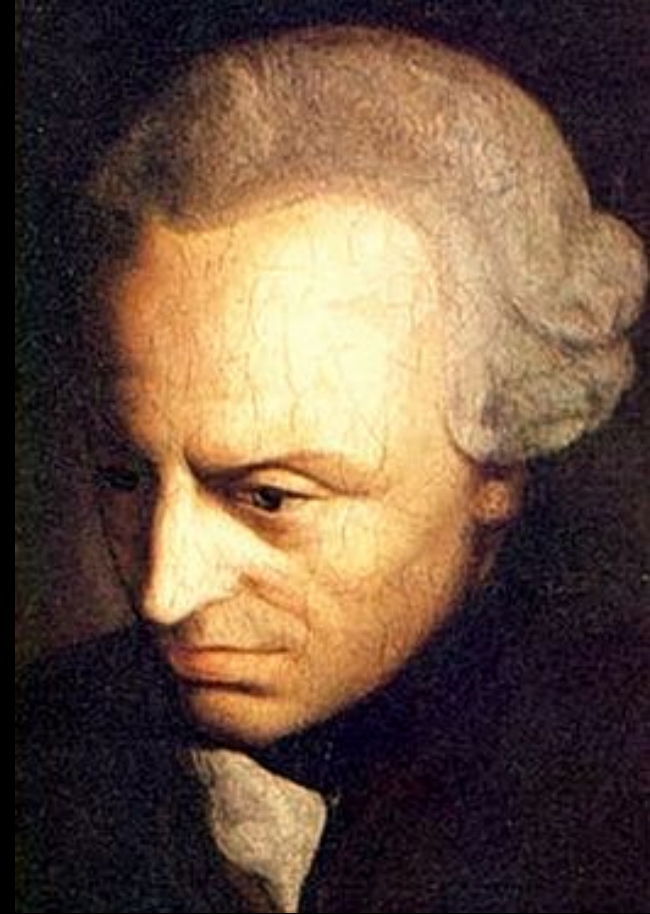
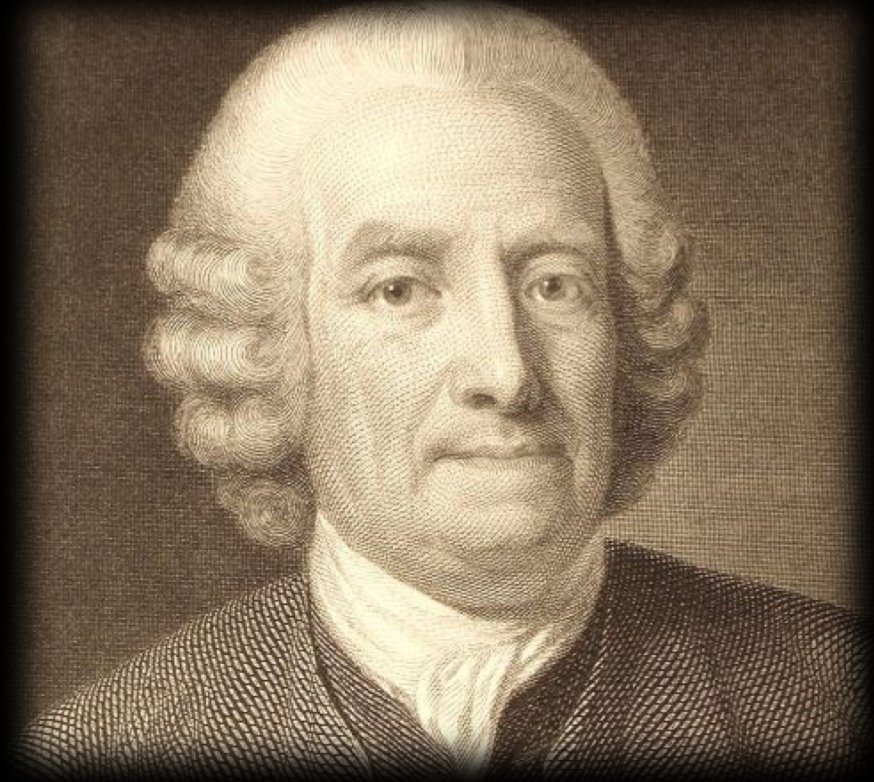
All blessings come  
from madness  
(*mania*)



Standing aside from the busy doings of mankind, and drawing nigh to the divine, [the true philosopher] is rebuked by the multitude as being deranged, for they do not realize that he is full of god (*Phaedrus* 249d).



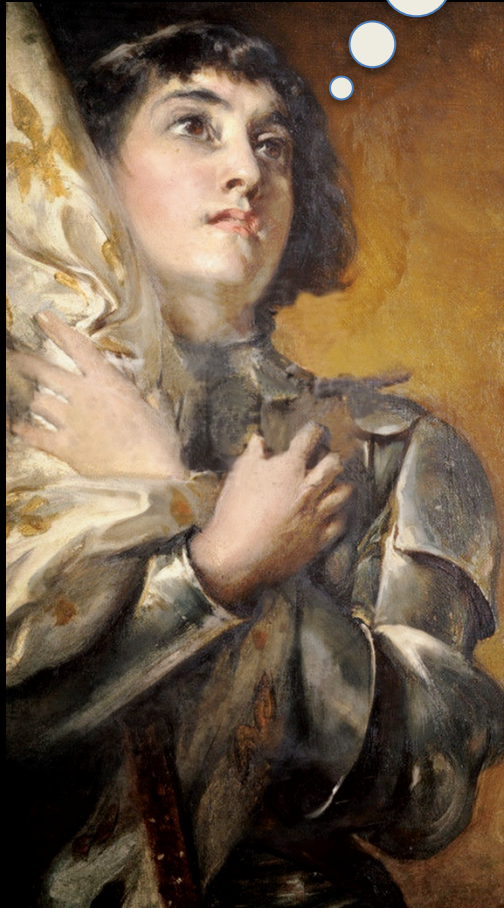
Standing aside from the busy doings of mankind, and drawing nigh to the divine, [the true philosopher] is rebuked by the multitude as being deranged, for they do not realize that he is full of god (*Phaedrus* 249d).



Joan: I hear voices telling me what to do. They come from God.


[the inquisitor]: They come from your imagination.

Joan: Of course. That is how the message of God come to us.



The Hollywood  
Theater of the Ear

---

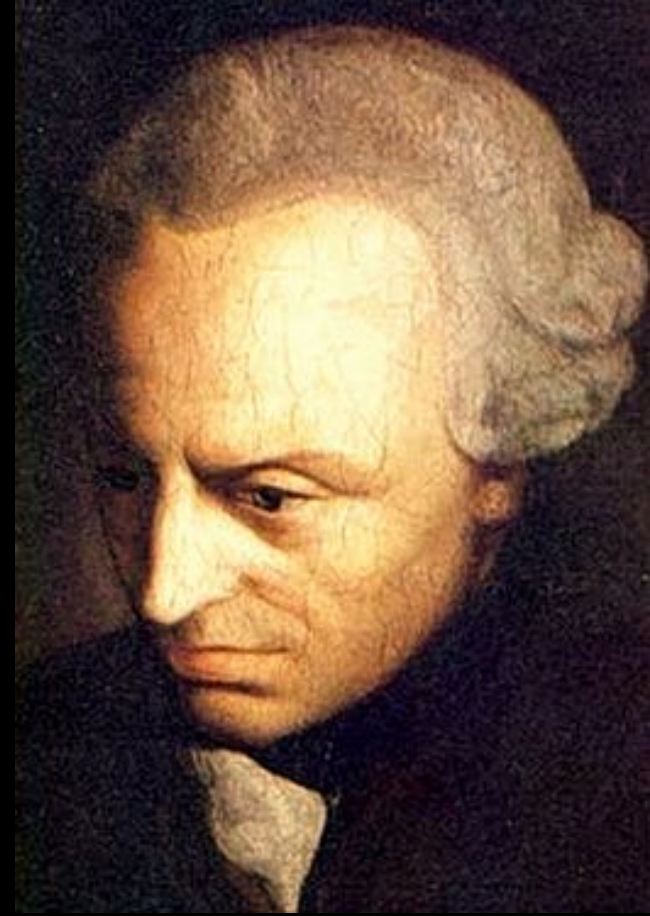


**Saint  
Joan**  
by  
Bernard Shaw

featuring  
**Amy Irving**  
**Edward Herrmann**  
**Kristoffer Tabori**  
& a distinguished cast

produced & directed by  
**Yuri Rasovsky**





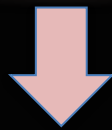




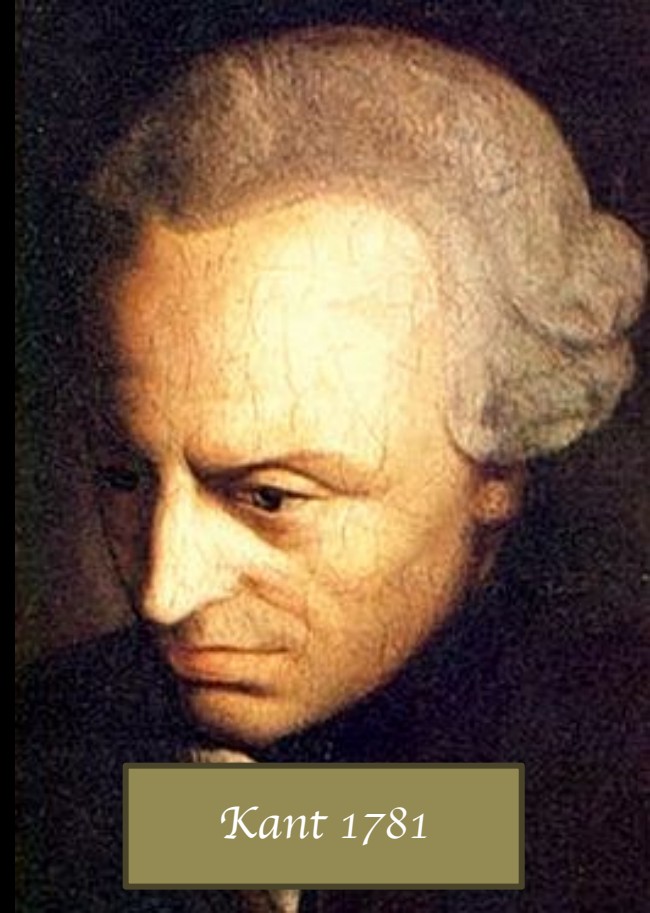
Reason



Imagination  
(*Einbildungskraft*)



Sense perception





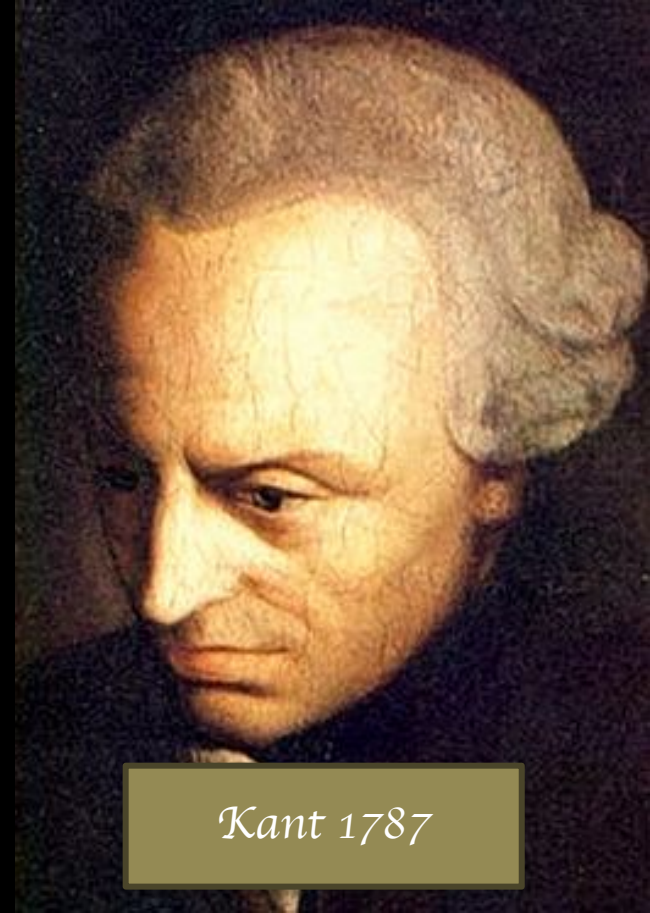
Reason!!!



Imagination  
(*Einbildungskraft*)



Sense perception



Kant 1787

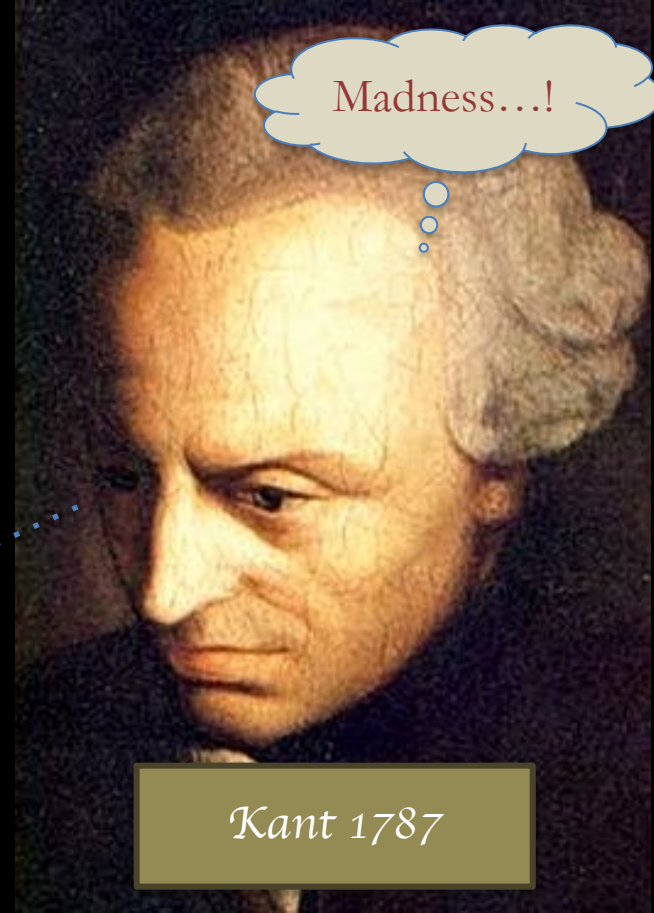


Reason!!!

↑  
Imagination  
(*Einbildungskraft*)  
↓

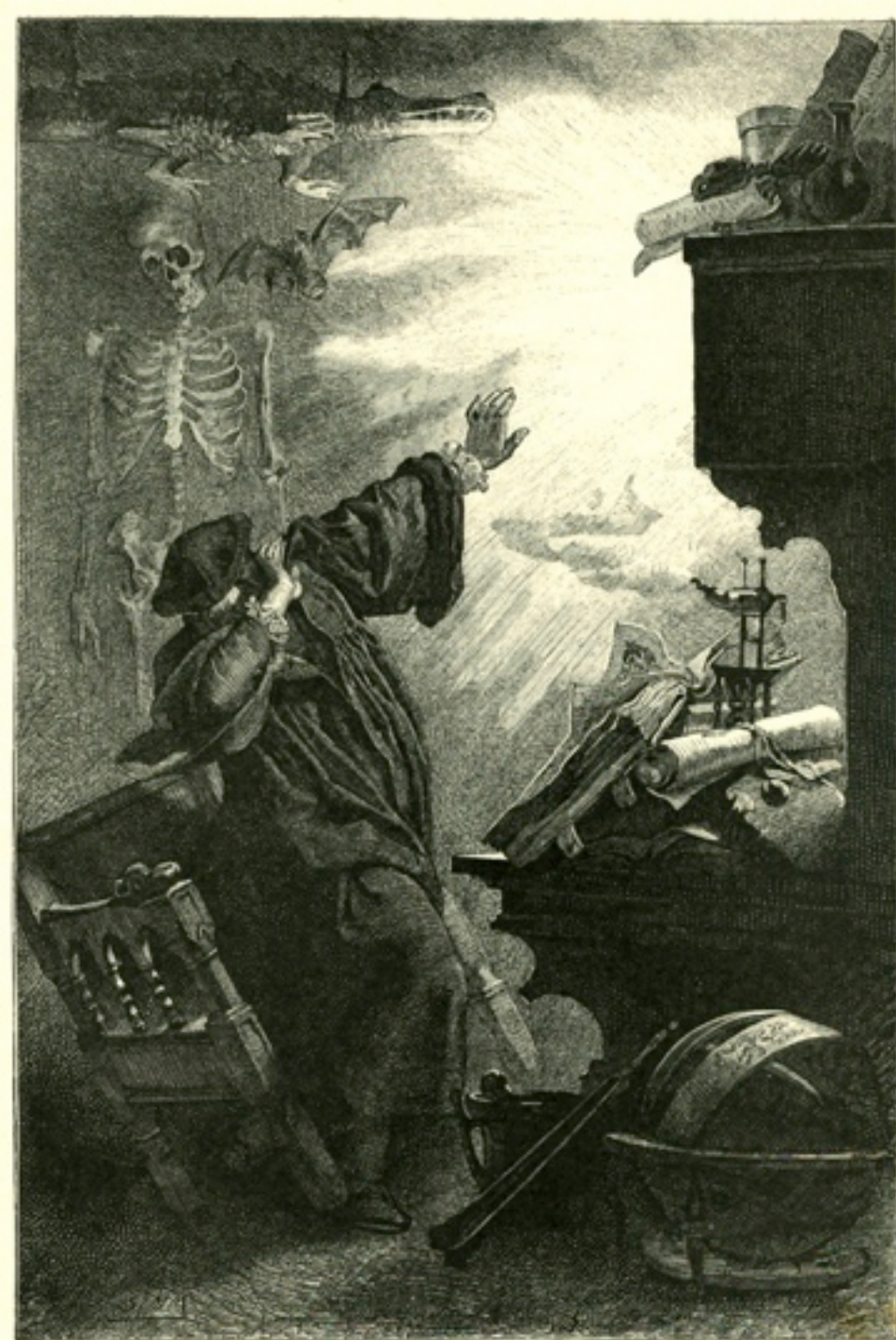


Sense perception



Madness...!

Kant 1787



„Die Geisterwelt ist nicht  
verschlossen;  
Dein Sinn ist zu,  
dein Herz ist tot.“

*J. W. Goethe*



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verschlossen;  
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*J. W. Goethe*

# *Geisterwelt*





*Franz Anton Mesmer (1734-1815)*







*Armand-Marie-  
Jacques de Chastenet,  
Marquis de Puységur  
(1751-1825)*







*Louis-Alphonse Cahagnet*  
(1809-1885)

MAGNÉTISME.

# ARCANES

DE LA VIE FUTURE DÉVOILÉS,

où

L'EXISTENCE, LA FORME, LES OCCUPATIONS DE L'ÂME  
APRÈS SA SÉPARATION DU CORPS

Sont prouvées par plusieurs années d'expériences au moyen de huit somnambules extatiques

Qui ont eu

Quatre-vingts perceptions de trente-six personnes de diverses conditions  
décédées à différentes époques,

*Leur Signalement, Conversations, Renseignements, Preuves  
irrécusables de leur existence au monde spirituel !*

PAR L. ALPH. CAHAGNET.

PARIS,

CHEZ L'AUTEUR, 17, RUE TIQUETONNE ;

AU BUREAU DU JOURNAL DU MAGNÉTISME,  
12, RUE D'ANTIN.

1848.



MAGNÉTISME.

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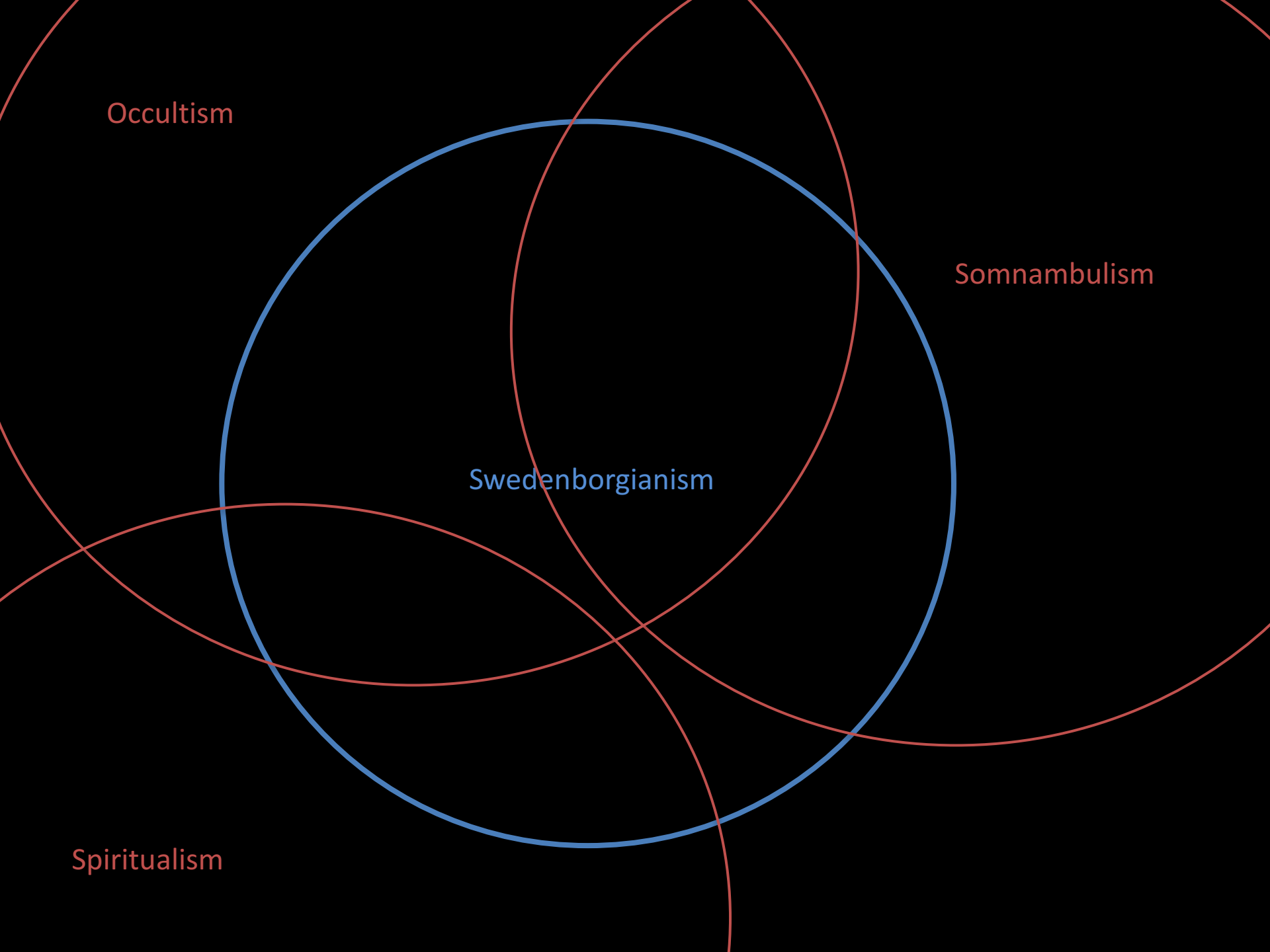
AU BUREAU DU JOURNAL DU MAGNÉTISME,  
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“revelations” of the usual post-Swedenborgian kind about the constitution of the spirit spheres, the occupations of the deceased, the bliss of the after-life, and visions of angelic beings clothed in white, walking on beautiful lawns, in the light of a fairer day than ours.

Frank Podmore, *Modern Spiritualism* (1902), 82





Occultism

Somnambulism

Swedenborgianism

Spiritualism

# Romanticized Swedenborgianism

To romanticize the world meant to make our lives into a novel or poem, so that they would regain the meaning, mystery, and magic they had lost in the fragmented modern world.

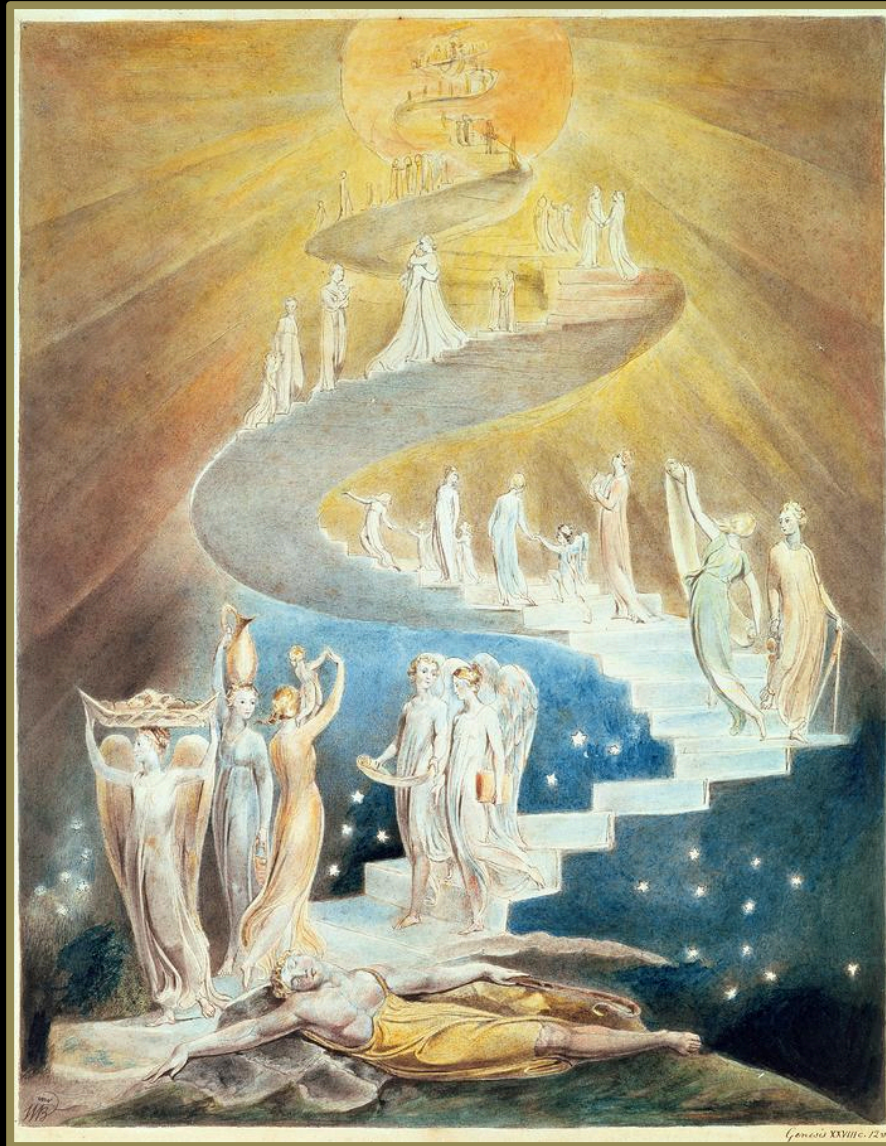
Frederick Beiser, *The Romantic Imperative* (2003), 19.





*Finding an entrance to the Geisterwelt*

# Finding an entrance to the Geisterwelt



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# *Finding an entrance to the Geisterwelt*



Entheogenic esotericism

# *Finding an entrance to the Geisterwelt*

Only magnetism works;  
any other state, provoked  
by narcotics, irritates the  
nerves and influences the  
ideas by throwing them  
into disarray.



# Finding an entrance to the Geisterwelt

430462

**SANCTUAIRE**

DU

## **SPIRITUALISME.**

Etude de l'âme humaine,

ET DE

**SES RAPPORTS AVEC L'UNIVERS,**

D'APRÈS LE SOMNAMBULISME ET L'EXTASE;

PAR

**L.-A. CAHAGNET,**

Auteur des *Arcanes de la vie future dévoilés.*



**PARIS,**

**GERMER BAILLIÈRE, LIBRAIRE-ÉDITEUR,**

17, RUE DE L'ÉCOLE-DE-MÉDECINE.

1850.

View Page n2



# Finding an entrance to the Geisterwelt

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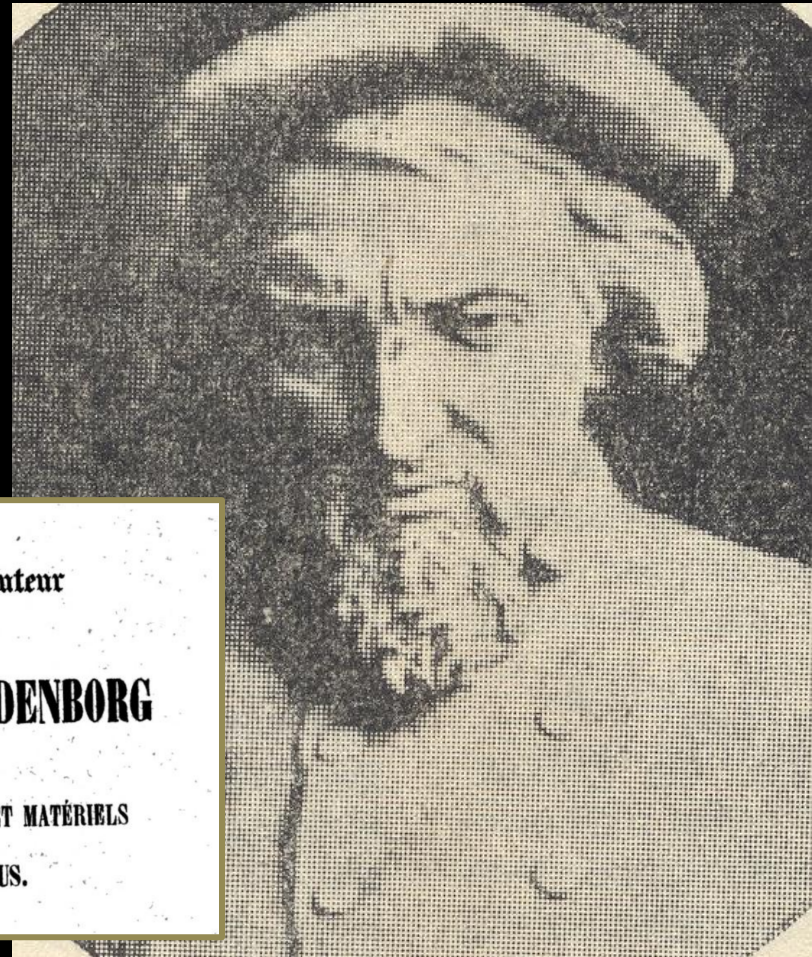
PARIS,

GERMER BAILLIÈRE, LIBRAIRE-ÉDITEUR,

17, RUE DE L'ÉCOLE-DE-MÉDECINE.

1850.

View Page n2



Hommage de l'Auteur

A LA MÉMOIRE

D'EMMANUEL SWEDENBORG

EN RECONNAISSANCE

DES BIENFAITS SPIRITUELS ET MATÉRIELS

QU'IL EN A REÇUS.



... a vast panorama in which all that I had been able to see, think or know in my life was represented by the most brilliant colours, in the form of transparent tableaux, like venetian blinds illuminated from behind by an incomparable light. This panorama unfolded all around me, turning with such vividness, presenting such an immense variety of these images, that I would need a whole book to describe what I have seen in a few hours. This state is so different from the material state that it is wholly impossible for a being who is under its influence to grasp the time that passes while these images succeed one another and the space in which they are held. Thus I am convinced that I was floating in the center and above this microscopic universe ... [T]he material universe seemed inferior to it in all respects, which is to say that the cities, monuments, public places, gardens, heavens and earth were of an incomparable beauty. ... I had found the solution that I had been searching for, I knew Man, *I was a universe in miniature*, and I understood how a clairvoyant could be in Egypt or in China without having to pass through any trajectory; how he could shake the hand of an African without moving from his place.

Cahagnet, *Sanctuaire du spiritualisme* (1850), 107-109.



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Cahagnet, *Sanctuaire du spiritualisme* (1850), 107-109.

The divine spirit has placed the soul in the midst of a milieu of thoughts that are necessary to his existence, just as he has placed the fish in water and the bird in the air ... He finds himself face to face with these thoughts like a scholar in front of a library.

Cahagnet, *Sanctuaire du spiritualisme* (1850), 25.



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Cahagnet, *Sanctuaire du spiritualisme* (1850), 107-109.

Swedenborg is right when he says that we have a universe inside ourselves, since I can embrace the universe with one single gesture

Cahagnet, *Sanctuaire du spiritualisme* (1850), 124.



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Cahagnet, *Sanctuaire du spiritualisme* (1850), 107-109.

Oh! I am as great as Swedenborg! I am his equal, I now understand equality and brotherhood. ... How could any man superior to any other, if even I am equal to Swedenborg

Cahagnet, *Sanctuaire du spiritualisme* (1850), 127.



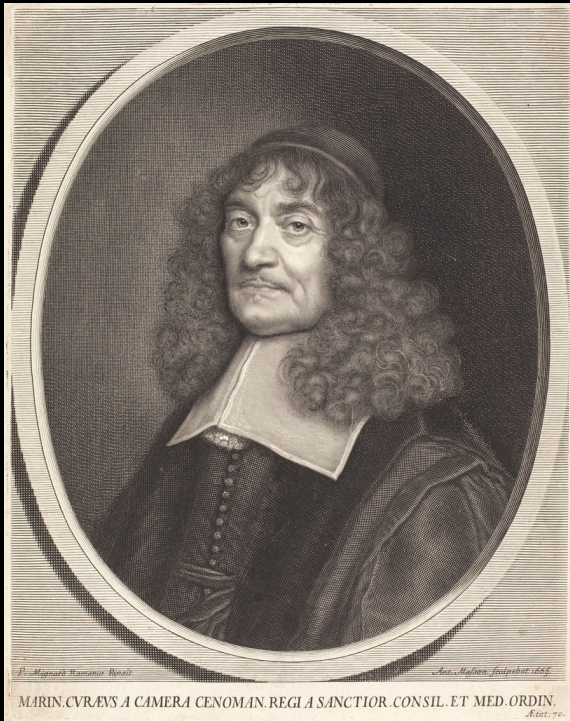
If Swedenborg hadn't had the blood that flows through the veins of a protestant bishop, and had not been raised in the faith of his father, he would have been the veritable type of the Divine Man, the Complete Man, the Universal Man. So let's divest his divine language of those few bits of material undergrowth that surround it, we will find the man transformed into an angel, and angel speaking the word of God. ... I say it with all the sincerity of a heart that believes itself free to think: yes, Swedenborg is one of those human stars that God sends among us only in unhappy times ... Yes, Swedenborg is the greatest genius that has ever touched my spirit.

Cahagnet, *Sanctuaire du spiritualisme* (1850), 225-226)



Just as there are eyes that see objects that others cannot perceive, there are also things that the imagination sees but that are not known to the senses. For it is the order of nature that ... the higher forms of knowledge are more delicate and more perfect than the lower ones, and their objects are also more subtle and more spiritualized. The images are therefore lights more subtle than those that touch the eye and that are not sensed otherwise than by the imagination ...

Marin Cureau de la Chambre, *Le système de l'âme* (1565), quoted in Cahagnet, *Sanctuaire*, 224.





*Henry Corbin (1903-1978)*



*Henry Corbin (1903-1978)*





*Mundus  
Imaginalis  
(‘alam al-  
mithal)*



*Henry Corbin (1903-1978)*

Shahāb ad-Dīn Yahya ibn Habash **Suhrawardī** (1154-1191)

Abū ‘Abd Allāh Muḥammad ibn ‘Alī ibn  
Muḥammad **ibn ‘Arabī** al-Ḥātimī aṭ-Ṭā’ī (1165-  
1240)



*Mundus  
Imaginalis  
(‘alam al-  
mithal)*



*Henry Corbin (1903-1978)*







Nâ-Kojâ-Abâd  
Utopia



*Even though everything in heaven appears to be located in space just like things in our world, still angels have no notion or concept of location and space. ... All motion in the spiritual world is the effect of changes of inner states (status interiorum), to the point that motion is nothing but change of state. ... This is why space in heaven is nothing but the outward states that correspond to the inner ones. ... Whenever people move from one place to another ... they get there more quickly if they are eager to and more slowly if they are not. The path is lengthened or shortened depending on their desire, even though it is the same path*

*(Swedenborg, Heaven and Hell, # 191ff)*

# Arnold Schönberg (1874-1951)



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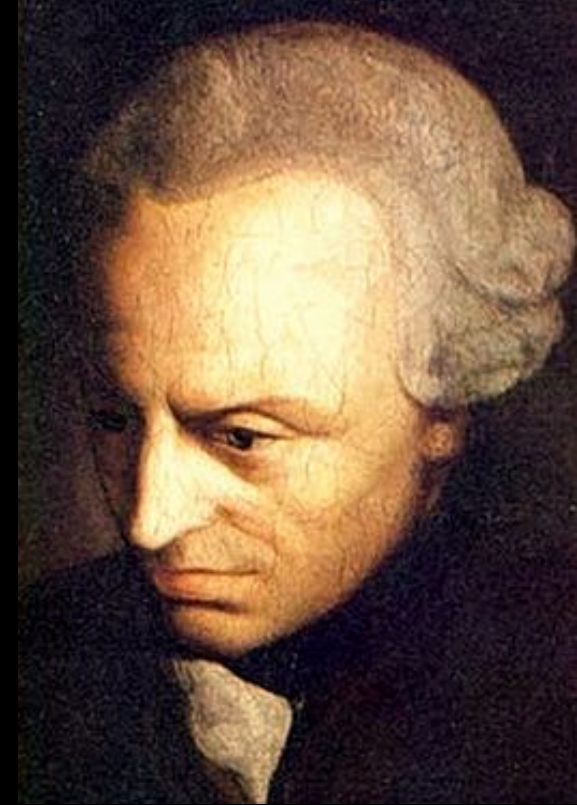
*(Swedenborg, Heaven and Hell, # 191ff)*

Wouter J. Hanegraaff, 'The Unspeakable and the Law: Esotericism in Anton Webern and the Second Viennese School', in: Laurence Wuidar (ed.), *Music and Esotericism*, Brill: Leiden / Boston 2010, 329-353.

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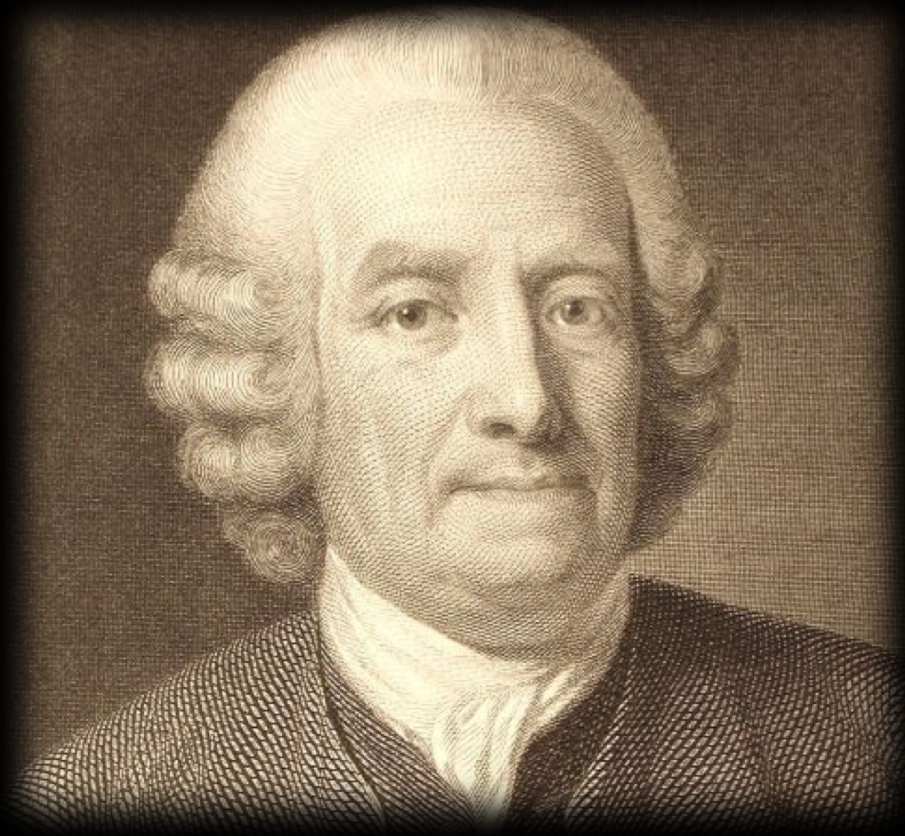


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*Thank you for your attention!*

