

ESSWE7

*7th International Conference of the
European Society for the Study of Western Esotericism*

WESTERN ESOTERICISM *and* **CONSCIOUSNESS:** *Visions, Voices, Altered States*



University of Amsterdam, 2-4 July 2019 - Conference Program



VERBODEN
voor
FIJWIELEN
en
MOTORRUITJEN

Table of Contents

1. Conference Description	4
2. General Information	5
3. Keynote Lectures	6
4. General Program Overview	9
5. Parallel Sessions Overview and Paper Titles	10
6. Maps & Directions	18
7. ESSWE7 Locations	24

Conference Description

Western Esotericism and Consciousness: Visions, Voices, Altered States

The history of Western esotericism from antiquity to the present is filled with reports of unusual and sometimes spectacular experiences that are claimed to convey higher, deeper, or even absolute knowledge about the true nature of reality. Some typical examples are the many references to direct supra-rational gnosis, ecstatic experiences, and states of divine manía (madness or frenzy) or possession from antiquity to the present; visionary travels to other places, other worlds, or other levels of reality, as well as to past or future periods and events; visionary encounters with intermediary beings (for instance angels, demons, spirits, elementals, ascended masters, divinities); the hearing of inner voices, receiving or “channeling” of spiritual messages, and communication with disembodied entities; and ineffable experiences (for instance apophatic unity) that are difficult or impossible to express through normal discursive language. Common to all such reports is that they fall within the general phenomenology of human consciousness and seem to require some kind of modification or alteration of the normal or average mental states that allow us to negotiate consensus reality. All this makes the experiential dimension of Western esotericism (in both its historical and its contemporary social manifestations) extremely relevant to academic disciplines such as cognitive studies, consciousness research, psychology, or psychiatry. ESSWE7 is the first major international conference to bring these perspectives in conversation with one another in the context of the study of Western esotericism.

On the level of the humanities and the social sciences, we hope that this conference will provide participants with an ideal opportunity for learning about the phenomenology of unusual experiences across the entire historical spectrum of Western esotericism from antiquity to the present. Here the emphasis will be on empirical research and specialist knowledge about specific historical and contemporary cases. Furthermore, on the level of the study of consciousness, we hope to explore larger and more theoretical questions concerning such topics as the taxonomy and etiology of altered states, their neurobiological foundations, or their relevance to wider concerns such as cognitive functioning or mental health. Here the emphasis will be on how such approaches may help us understand and even explain the rich record of historical and empirical materials central to Western esotericism and, conversely, how these can serve as case studies for the study of consciousness more in general.

ESSWE7 coincides with the 20th anniversary of the Center for History of Hermetic Philosophy and Related Currents (HHP) at the University of Amsterdam.

General Information

ESSWE7 Organizational Team

Peter J. Forshaw
 Wouter J. Hanegraaff
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 John MacMurphy
 Mriganka Mukhopadhyay
 Marco Pasi
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BRILL



History of Hermetic Philosophy
and related currents



AMSTERDAMS UNIVERSITEITSFONDS

ESSWE
 European Society for the
 Study of Western Esotericism

**EMBASSY
 OF THE
 FREE MIND**

**joods historisch
 museum**
 jewish historical museum

Keynote Lectures

Sonu Shamdasani

Sonu Shamdasani (born 1962) is a London-based author, editor, and professor at University College London. His writings focus on Carl Gustav Jung (1875-1961), and cover the history of psychiatry and psychology from the mid-nineteenth century to current times. Shamdasani edited for its initial publication a major work of Jung: *The Red Book*. Although well known by its title, until 2009 its contents had remained hidden from the public and from practicing psychotherapists.



“A Faint Rumour Left Behind”: Fragments from a History of Concepts of Consciousness

In the history of philosophy, the term consciousness is of relatively recent vintage, dating back to the seventeenth century. Today, the term is widely taken up and performs critical, and indeed contradictory work in an array of disciplines. In this presentation, I plan to explore these issues, by focussing on aspects of the history of concepts of consciousness in the West, and finally reflect on the effects when unusual experiences come to be conceptualised in terms of modifications and altered states of consciousness.

Yulia Ustinova

Yulia Ustinova is Professor of Ancient History at the Department of General History, Ben-Gurion University of the Negev, Israel. She was born in Leningrad (now St. Petersburg) in Russia, and received her Ph.D. degree from the Leningrad Branch of the Institute of Archaeology of the Academy of Sciences of the USSR in 1988. In 1990 she immigrated to Israel. Her research focuses on ancient Greek religion and its role within society. In addition to historical written and archaeological sources, she makes use of a multidisciplinary approach based on the application of results of cognitive neuroscience, anthropology, and sociology to the interpretation of historical phenomena.



Ecstatic Wisdom in Ancient Greece

The Greeks perceived mental experiences of exceptional intensity as resulting from divine intervention. To share in the divine knowledge, one had to liberate the soul from the burden of the mortal body by attaining ecstasis, mania, or enthousiasmos, that is, by merging with a superhuman being or possession by a deity. Whatever was perceived or uttered in such states – prophecy, poetry, or mystical insights – was considered inspired by the gods and immeasurably superior to anything perceived or deliberated in normal circumstances.

In classical Greece, divine messages received in sanctuaries either by temple officials or laymen became the most valued channel of communication with the gods. In mystery initiations, alteration of consciousness was a means of attaining revelation leading to the peak experience, defined by the ancients as eudaimonia, blessedness. Alterations of consciousness of several Presocratic thinkers can be assumed quite confidently. Plato's Socrates alluded to out-of-body experiences, and his prolonged trance-like meditations could only happen in an altered state of consciousness. Plato's writings suggest that he had undergone mystical experiences himself. Modern research on altered states of consciousness demonstrates that in many cases these experiences involve the sensation of ineffable revelation of superhuman truth. The cross-cultural propensity to manipulate consciousness is a part of human natural potential. These states are multifarious, can involve various subjective and objective manifestations, and may be induced by many methods. The natural tendency to enjoy alteration of consciousness and trust the accompanying visions is usually limited or suppressed with the transition from traditional to complex societies, but Greece was a rare exception. The reason for this uniqueness is the absence of rigid priestly authority and lack of ability or desire to interfere on the part of political powers. As a consequence, the Greeks made the most of the alterations of consciousness that many of them experienced, and developed social mechanisms that allowed successful exploitation of these phenomena. In the unique historical situation of archaic and classical Greece, notions and practices which in later periods would be defined as esoteric, largely belonged to the mainstream culture. However, some philosophic teachings were transmitted.

Karl Baier

Karl Baier is Associate Professor and, since 2013, head of the Department of Religious Studies at the University of Vienna. He holds an M.A. in Catholic Theology (1993) and a Ph.D. in Philosophy (1987). From 1987 to 2009 he was a postdoctoral research assistant and Assistant Professor at the Department of Christian Philosophy, University of Vienna. From 2000 to 2005 he designed and co-ordinated a postgraduate course on Interreligious Theology of Spirituality at Paris Lodron University, Salzburg. In 2008 he submitted his habilitation thesis for Religious Studies on the history of meditation in modern times, which was published in two volumes in 2009. The same year he became associate professor at the Department of Religious Studies. From 2003 to 2016 he served as a member of the editorial board of *Polylog: Zeitschrift für interkulturelles Philosophieren*. Since 2010, he has been co-editing the *Wiener Forum für Theologie und Religionswissenschaft*. Professor Baier is a board member of the European Network of Buddhist-Christian Studies. He is a member of the Austrian Association for the Study of Religions (ÖGRW) and of the European Society for the Study of Western Esotericism (ESSWE). His current research interests include nineteenth and twentieth century alternative religion, mesmerism, occultism, modern yoga research, and psychedelics.



Early Psychonauts: Albert Hofmann's Occultic Network

This lecture investigates the circle of friends and acquaintances around Albert Hofmann, the famous chemist who invented LSD and was the first one to isolate psilocybin. From the early 1950s to the 1970s members of this group were engaged in experimenting with drugs and interpreting their experiences in different literary genres. Many of them shared a right-wing Traditionalist background and a radical critical attitude towards modern culture. They supported Eliade-type religionist views, related to romantic Naturphilosophie and sympathized with occult arts such as magic, alchemy or astrology. The lecture analyses the ideas and practices of this group and locates it within the cultural history of psychedelia.

General Program Overview

Monday 1 July	
18.00 - 20.00	Guided visit to Kabbalah Exhibition - Jewish Historical Museum
Tuesday 2 July	
08.00 - 17.00	Registration - OMHP (General Hall)
09.00 - 09.30	Conference Opening - OMHP D0.08 Wouter J. Hanegraaff (on behalf of Conference Organizational Team) Fred P. Weerman (Dean of the Faculty of Humanities) Andreas Kilcher (President of the ESSWE)
09.30 - 10.30	Keynote 1: Sonu Shamdasani - OMHP D0.08 Chair: Peter J. Forshaw
10.30 - 11.00	Coffee break
11.00 - 13.00	Parallel Sessions A
13.00 - 14.00	Lunch break
14.00 - 16.00	Parallel Sessions B
16.00 - 16.30	Coffee break
16.30 - 18.30	Parallel Sessions C
19.30 - 21.30	Welcome Reception - Embassy of the Free Mind – Ritman Library
Wednesday 3 July	
08.00 - 08.45	ESSWE Network Meetings: ENSIE- C1.17; NIRSEO - C2.17; OSAN - C0.23
09.00 - 11.00	Parallel Sessions D
11.00 - 11.30	Coffee Break
11.30 - 12.30	Keynote 2: Yulia Ustinova - OMHP D0.08 Chair: Wouter J. Hanegraaff
12.30 - 13.30	Lunch Break
12.45 - 13.30	Students' Round Table - OMHP D0.08
13.30 - 15.30	Parallel Sessions E
15.30 - 16.00	Coffee Break
16.00 - 17.00	ESSWE Thesis Prize Presentation - OMHP D0.08
17.00 - 18.00	Meeting of Members of the ESSWE - OMHP D0.08 Chair: Andreas Kilcher
19.30 - 22.00	Conference Dinner - De Goudfazant
Thursday 4 July	
09.00 - 11.00	Parallel Sessions F
11.00 - 11.30	Coffee Break
11.30 - 12.30	Keynote 3: Karl Baier - OMHP D1.08 Chair: Marco Pasi
12.30 - 13.30	Lunch Break
13.30 - 15.30	Parallel Sessions G
15.30 - 16.00	Coffee Break
16.00 - 18.00	Parallel Sessions H
18.15 - 20.00	Plenary panel: Should we drop the "Western" from Western Esotericism? (Chair: Karl Baier. Panelists: Egil Asprem, Henrik Bogdan, Wouter J. Hanegraaff, Marco Pasi, Liana Saif, Julian Strube) - D1.08

SESSION A Tuesday | 2 July - 11.00 - 13.00

A1 Room C0.17	<p>Consciousness and Communication with Non-Humans in Contemporary Esotericism</p> <p style="text-align: right;">Chair: Egil Asprem</p>	<p>"It's All Something We Made Up": Communication with Channelled Entities in the Goddess Game</p> <p style="text-align: right;">Susannah Crockford</p>	<p>"Away with the Fairies": Intersections of Contemporary Paganism and Traditional Irish Culture</p> <p style="text-align: right;">Jenny Butler</p>	<p>Communication with Totemic Animals During Neo-Shamanic Rituals</p> <p style="text-align: right;">Denise Lombardi</p>	
A2 Room C1.17	<p>Christian Kabbalah during the Early Modern Period: a Quest for "Extra-Natural" Knowledge?</p> <p style="text-align: right;">Chair: Jean-Pierre Brach</p>	<p>Mystical Experiences and Kabbalistic Wisdom in Jacques Gaffarel's Works</p> <p style="text-align: right;">Tiziano Anzuini</p>	<p>Vision of God and Kabbalistic Practical Knowledge in Jean Thénaud (1480-1542)</p> <p style="text-align: right;">Flavia Buzzetta</p>	<p>Water of Life and Biblical Hermeneutics in Paulus Ricius (d. 1541)</p> <p style="text-align: right;">Margherita Mantovani</p>	<p>"Reconcile the Irreconcilable": Knorr von Rosenroth's Mystico-Philological Project</p> <p style="text-align: right;">Anna Maria Vileno</p>
A3 Room C2.17	<p>Consciousness in Islamic Esotericism: From Physiognomy to Psychology</p> <p style="text-align: right;">Chair: Keith Edward Cantú</p>	<p>Islamic Physiognomy as a Science of Intuition</p> <p style="text-align: right;">Liana Saif</p>	<p>Bringing together Sufi Conceptions of Consciousness and Western Transpersonal Psychology: Beyond-Ego and Contemporary Islamic Psychology in Turkey</p> <p style="text-align: right;">Dilek Sarmis</p>	<p>Understanding Dreams: Sufism and Psychoanalysis in Milan</p> <p style="text-align: right;">Francesco Piraino</p>	<p>Sufism, Personality and Consciousness in the Enneagram</p> <p style="text-align: right;">Mark Sedgwick</p>
A4 Room C0.23	<p>Mesmerism and Somnambulism</p> <p style="text-align: right;">Chair: Jens Schlieter</p>	<p>Odylic Scintillations, Sensitives and Instrumental Women</p> <p style="text-align: right;">Pia van Gelder</p>	<p>Magnetic Somnambulism: The Baron Dupotet de Sennevoy (1796-1881)</p> <p style="text-align: right;">Anne Jeanson</p>	<p>Electro-Psychology and Phreno-Magnetism: The Scientification of Animal Magnetism in the 19th century</p> <p style="text-align: right;">Andreas Kilcher</p>	<p>The Sacred Synapse: Swedenborg's Theological Neurology</p> <p style="text-align: right;">Dell J. Rose</p>
A5 Room C1.23	<p>Paracelsianism</p> <p style="text-align: right;">Chair: Mike Zuber</p>	<p>A Cosmic Dance of Miraculous Forgery: The St Vitus Dance, Imagination, and the Sidereal Body</p> <p style="text-align: right;">Lindsey Drury</p>	<p>Visions and Supreme Knowledge in the Writings of Jan Baptist Van Helmont (1579-1644)</p> <p style="text-align: right;">Giorgiana Hedesan</p>	<p>The Rosicrucian Theory of Consciousness in Thomas Vaughan's <i>Lumen de Lumine</i> (1651)</p> <p style="text-align: right;">Thomas Willard</p>	<p>Meditation and Alchemy in the Works of Gérard Dorn (c. 1530-1584)</p> <p style="text-align: right;">Peter J. Forshaw</p>
A6 Room A1.18 C	<p>Theatre and Music</p> <p style="text-align: right;">Chair: Joscelyn Godwin</p>	<p>Colors of the Celestial City: Esoteric and Cognitive Aspects of Messiaen's Synesthetic Consciousness</p> <p style="text-align: right;">Beth Abbate</p>	<p>Tracing Esoteric Connections in the Theatre Laboratory</p> <p style="text-align: right;">Bryan Brown</p>	<p>Enacting Cruelty: Audience Reception as Collective Transformation</p> <p style="text-align: right;">Emma Graveson</p>	<p>Divine Madness: Reality and Consciousness in Günter Brus's <i>ZerreiBprobe</i></p> <p style="text-align: right;">Sólveig Guðmundsdóttir</p>

SESSION B

Tuesday | 2 July - 14.00 - 16.00

B1 Room C0.17	<p>Psychedelic South Asia: Indian Spirituality and the Discourse on Altered States of Consciousness Panel 1</p> <p>Chair: Karl Baier</p>	<p>The Use of Ayahuasca Analogues in Ancient Vedic and Zoroastrian Rituals</p> <p>Matthew Clark</p>	<p>From Mesmerism to Tantrik Occultism: Contested Paths to Higher States of Consciousness</p> <p>Julian Strube</p>	<p>Can Drugs Bring Wisdom? Indian Theosophists' Perceptions of Human Consciousness and the Use of Psychedelics</p> <p>Mriganka Mukhopadhyay</p>	<p>The Buddhist Skandhas and Ceremonial Intoxication in the Works of Aleister Crowley</p> <p>Keith E. Cantú</p>
B2 Room C1.17	<p>Modernity and Mind Power</p> <p>Chair: Bernd-Christian Otto</p>	<p>Conceptual Parallels in Theosophy and Transhumanism</p> <p>Aaron French</p>	<p>The Power of Positive Thinking</p> <p>Allison P. Coudert</p>	<p>Revelation as Discovery: "The Fall" and the Rise of Mary Baker Eddy</p> <p>Paul Ivey</p>	<p>The Power of Suggestibility: Experimental Research on Extraordinary Experiences</p> <p>Michiel van Elk</p>
B3 Room C2.17	<p>Transformations of Consciousness in Russian New Age 1</p> <p>Chair: Angelika Schmitt</p>	<p>Cultic Milieus and ASCs in Late Soviet and Post-Soviet New Age</p> <p>Birgit Menzel</p>	<p>Invisible Partners: Channeling in Soviet and Post-Soviet New Age</p> <p>Alexander Panchenko</p>	<p>Energy, Information and Spiritual Messages in Russian Intentional Communities</p> <p>Julia Andreeva</p>	<p>Post-Soviet Visionaries and Astrology: Specialist Types and Prognose Models</p> <p>Anna Tessmann</p>
B4 Room C0.23	<p>Judaism, Sufism & Zoroastrianism</p> <p>Chair: Mark Sedgwick</p>	<p>Diagnostic Oneirology in Kubrawi Sufism: The Development of Sufi Dream Theory in the 12th and 13th Centuries</p> <p>Eyad Abuali</p>	<p>The Mystery of Lilies: Visionary Mystical Ascent in the Zohar</p> <p>Jonatan M. Benarroch</p>	<p>Theurgy, Purification, Magic and Exorcism: The Kabbalistic Yichudim Meditations</p> <p>John MacMurphy</p>	<p>Ilm-e-Khshnoom: Unlocking the Occult Knowledge of Zoroastrianism</p> <p>Mariano Errichiello</p>
B5 Room C1.23	<p>Film and Media</p> <p>Chair: Carole Cusack</p>	<p>The Emergent Contemporary Movement of Spiritual Cinema and Media: Explorations in Mind/Body Alternations</p> <p>Lila Moore & Marianna Ruah-Midbar Shapiro</p>	<p>Structures of Social Alteration: Magic, Media, and (Mass) Manipulation</p> <p>Guido Nerger</p>	<p>Kabbalah and Film: Cinematic Visions, Narrative Voices, and Altered States</p> <p>Brian Ogren</p>	
B6 Room A1.18 C	<p>Healers and Conservatives</p> <p>Chair: Cavan McLaughlin</p>	<p>Henry Corbin's Esotericism and the Political: A Critical Assessment</p> <p>Ahmad Bostani</p>	<p>A New Esotericist With a Global Following: Jordan B. Peterson's Conservative Spirituality and its Ties to Western Esotericism</p> <p>Dimitry Okropiridze</p>	<p>Sousa Martins: The Cult of the Academic Medical Doctor who Became a Spiritist Saint in Catholic Portugal</p> <p>Francisco Santos Silva</p>	<p>The Esoteric Reception of the Philokalia's Mysticism: Altered States of Consciousness in a different Key</p> <p>Ionuț-Daniel Băncilă</p>

SESSION C

Tuesday | 2 July - 16.30 - 18.30

C1 Room C0.17	Approaching Consciousness and Extraordinary Experience in the Late-Antique Mediterranean 1 Chair: Paul M. Pasquesi	Interpreting Platonist Narratives of Cosmic Ascent Nicholas Banner	Teaching and Extraordinary Experiences in Hermetism Christian H. Bull	Anubis at the Table: The Construction of Encounter with the Divine in Roman Egypt Korshir Dosoo	The Semiotic Ideologies of Late Antique Ascent: Arguments about Efficacy Naomi Janowitz
C2 Room C1.17	Postwar Psychedelic Culture Chair: Luke Walker	The Wizard of High Weirdness: Robert Anton Wilson's Psychedelic Theurgy Erik Davis	UFOs and the Psychedelic Experience Christopher Partridge	"Don't Forget New Age Rhymes with Sewage": The Lunatic Fringe of 1980s Esotericism J. Christian Greer	The Spirit Gland and Psychedelic Occulture Graham St John
C3 Room C2.17	Climbing the Cosmic Ladder: Consciousness and Evolution in the Theosophical Movement and its Reception Chair: Muriel Pecastaing-Bossière	Beyond the Cosmic Ladder, according to Julius Evola and Paul Brunton Joscelyn Godwin	"Expand the Consciousness of God": The Purpose of Human Evolution as Presented in Annie Besant's Writings Yves Mühlematter	Alice A. Bailey and the Coming Altered State of World Consciousness Tim Rudbøg	"No Religion" and "Beyond Belief"? The Epistemic Innocence of Theosophy's Higher Consciousness Jens Schlieter
C4 Room C0.23	The Visionary Renaissance Chair: Anna Maria Vileno	Christian Kabbalah as Divine and Human Knowledge Jean-Pierre Brach	Visions of Hell: The Life of the Imagination after Death in Niccolò Leonico Tomeo Allegra Baggio Corradi	Intellectual Vision and Altered States in Giordano Bruno Antonio Dall'Igna	From Lyre to Lamp: Marsilio Ficino's continued influence on Giordano Bruno Joyce Pijnenburg
C5 Room C1.23	Literature and Esotericism Chair: Andreas Kilcher	Mirrors of the Self: The Monstrous and the Divine in Maria Szepes's <i>The Red Lion</i> Andrea Gondos	Nightmares, Lethargy, and Wandering in the Afterlife: Visions of the Mysteries of Life and Death in Agnieszka Pilchowa's novel <i>Zmora</i> Karolina Maria Hess & Margorzata Alicja Dulaska	Hidden in Plain Sight: Psychoactive Drug States in Two Novels of the 1920s Alan Piper	Scientists and Psychonauts: Empiricism and Experience in A.P. Sinnett's <i>Karma: A Novel</i> Aren Roukema
C6 Room A1.18 C	Russian Consciousness Chair: Birgit Menzel	Marazm: Alterations of Consciousness and Radical Metaphysics in the Soviet Yuzhinsky Circle Jafe Arnold	Mystical Vision and its Evaluation in the Russian Freemasonry of the late 18th/early 19th Centuries Konstantin Burmistrov	The Hermetic Symbolism of Andrei Bely's Philosophy of Culture Angelika Schmitt	Possession in Modern Russian Orthodoxy: Between Cultural Performance and Mental Disorder Pavel Nosachev

SESSION D

Wednesday | 3 July - 9.00 - 11.00

<p>D1 Room C0.17</p>	<p>Panel: Accessing Contemporary Esoteric Techniques for Altering Consciousness</p> <p>Chair: Egil Asprem</p>	<p>Susannah Crockford - Jenny Butler - Denise Lombardi - Markus Davidsen</p>				
<p>D2 Room C1.17</p>	<p>Visions, Voices, and Voids: Aleister Crowley and the Transformation of Consciousness</p> <p>Chair: Jesper Aagaard Petersen</p>	<p>Alterations of Consciousness and Aleister Crowley's Concept of Initiation</p> <p>Henrik Bogdan</p>	<p>Pedagogics of Transformation: The Initiatory Enskilment of Charles Stansfield Jones</p> <p>Olivia Cejvan</p>	<p>The Beast in the Wilderness: The Erotic Destruction of Individual Consciousness in Aleister Crowley's Crossing of the Abyss</p> <p>Manon Hedenborg White</p>	<p>Fill me the Cup of the Poppy Circean! Opium Literature and the Sacralisation of Intoxicants in Turn of the Century Occultism</p> <p>Johan Nilsson</p>	
<p>D3 Room C2.17</p>	<p>Off the Beaten Path: An Alternative History of Visions and Visionary Texts</p> <p>Chair: Sonu Shamdasani</p>	<p>Dante's Visionary Realism: For a History of the Esoteric Reading of Dante's <i>Commedia</i></p> <p>Tommaso Priviero</p>	<p>The Translation and Spread of <i>The Secret of the Golden Flower</i></p> <p>Dangwei Zhou</p>	<p>The Tetrad and the Tree: Revelations of the 'Self' Archetype in the Works of C.G. Jung</p> <p>Christopher Wagner</p>	<p>Creativity and the Occult</p> <p>Jelena Martinovic</p>	
<p>D4 Room C0.23</p>	<p>Christian Theosophy</p> <p>Chair: Rafal T. Prinke</p>	<p>How to Have a Spiritual Rebirth? The Visual Motif of the Heart at the Centre of Practicing Jakob Böhme's Teachings</p> <p>Mauricio Oviedo</p>	<p>Signatura rerum: The Parallel Epiphanies of Goethe and Jacob Böhme</p> <p>David W. Wood</p>	<p>The Visionary Experiences of John Pordage</p> <p>Sarah Green</p>	<p>Visions, Voices, Altered States in the Shadow of the English Revolution: The Heterodoxy of John Pordage, the Visions of Samuel Pordage and the Enochian Walks of Jane Lead</p> <p>György E. Szőnyi</p>	
<p>D5 Room C1.23</p>	<p>Psychical Research</p> <p>Chair: Olav Hammer</p>	<p>Experiments with Experience: Spiritual Practice as Scientific Experimentation</p> <p>Jens Schlieter</p>	<p>Altered States of Consciousness in the Light of Hungarian Metapsychical Research</p> <p>Júlia Gyimesi</p>	<p>Hasidism, Psychical Research, and the Occult: The Case of Hillel Zeitlin</p> <p>Samuel Glauber-Zimra</p>	<p>Bedri Ruhselman and his "Neo-Spiritism": The Formation of Spiritism in the Early Years of Modern Turkey</p> <p>Süleyman Mertcan Orhan</p>	
<p>D6 Room A1.18 C</p>	<p>Occult Visions</p> <p>Chair: Christopher Partridge</p>	<p>Austin Osman Spare's Contribution to the Tradition of Magical Monograms</p> <p>Riikka Ala-Hakula</p>	<p>Blavatsky's Vedanta: A Case Study in Cultural Entanglement</p> <p>Julie Chajes</p>	<p>"There is No More Mystery and Glamour in Examining the After-Death State with the Astral Vision, than in Examining the Tyrol with the Physical": Annie Besant and Clairvoyance.</p> <p>Muriel Pecastaing-Bossière</p>	<p>Visions, Spirit Guides and Channeling in the History of Yoga in Finland</p> <p>Matti Rautaniemi</p>	

SESSION E Wednesday | 3 July - 13.30 - 15.30

<p>E1 Room C0.17</p>	<p>"How to Know Higher Knowledge": Anthroposophical Perspectives Concerning the Nature, Development, and Expression of Meditatively Enhanced Consciousness</p> <p>Chair: Christian Clement</p>	<p>The Trappings of "Imagination": Meditation and Visual Experiences in Rudolf Steiner's Anthroposophy</p> <p>Terje Sparby</p>	<p>Thought-Free Perception and Bare Awareness as a "Path to Higher Knowledge": Rudolf Steiner's Conception of "Inspiration" in Relation to Buddhist Non-Thought</p> <p>Andreas Neider</p>	<p>From Enlightenment to "Intuition": Rudolf Steiner's Conception of Thinking as a Spiritual Experience</p> <p>Jost Schieren</p>	<p>Of Causes and Idols: Aristotelian and Baconian Readings of Rudolf Steiner's Theory of "Higher Knowledge"</p> <p>Christoph Hueck</p>
<p>E2 Room C1.17</p>	<p>Crowley Plus</p> <p>Chair: Henrik Bogdan</p>	<p>"Don't Believe Me!": Re-evaluating the Importance of Altered States in the Life and Works of Aleister Crowley</p> <p>Thomas van Breda</p>	<p>Magick, Strange Drugs, and Draughts of Wizard Wine: Examining Aleister Crowley's Ceremonial Use of Peyote to produce Spiritual vision, Ecstasy, and Insight</p> <p>Patrick Everitt</p>	<p>"I believe in As Much as Possible": Visions of Crowley in Early 1970s Danish</p> <p>Jesper Aagaard Petersen</p>	<p>Altered States and Telepathy: The Strange Experiences and Life of Emilio Servadio (1904-1995)</p> <p>Michele Olzi</p>
<p>E3 Room C2.17</p>	<p>Gnosis in Ancient Gnosticism and Hermetism</p> <p>Chair: Naomi Janowitz</p>	<p>Gnosis and Revelation in the Hermetica</p> <p>Anna van den Kerchove</p>	<p>The Role of "Light" in the Hermetic Writings</p> <p>Elsa G. Simonetti</p>	<p>Sociology of Gnosis</p> <p>April D. DeConick</p>	<p>Gnosis after Babel: Direct Noetic Experience in the Hermetica</p> <p>Wouter J. Hanegraaff</p>
<p>E4 Room C0.23</p>	<p>Gurdjieff plus</p> <p>Chair: Massimo Introvigne</p>	<p>Everyday Enlightenment? Physical Labour, Food and Drink as Teaching Methods</p> <p>Carole Cusack</p>	<p>"The Struggle of the Magicians": Gurdjieff's Sacred Dances and Higher States of Consciousness</p> <p>Christian Giudice</p>	<p>How to Rationalize the Esoteric? Jacques Bergier and the "Telepathy with the Infinite"</p> <p>Damien Karbovnik</p>	<p>Jacques Demarquette (1888-1969): Mysticism within the Academy</p> <p>Léo Bernard</p>
<p>E5 Room C1.23</p>	<p>Magic and Divination</p> <p>Chair: Julian Strube</p>	<p>Vis imaginativa: Are There Altered States in Medieval Image Magic?</p> <p>Lauri Ockenström</p>	<p>Bonam Efficiens Animam: Reevaluating the Supernatural Encounters in the <i>Liber Vaccae/Kitāb al-Nawāmis</i></p> <p>Sarah Ortega</p>	<p>Chiromancy and its Visionary Basics</p> <p>Alexandra Nagel</p>	<p>Experiences Deemed "Magic" in Modern "Magick"</p> <p>Bernd-Christian Otto</p>
<p>E6 Room A1.18 C</p>	<p>Dreams, Death and Wine: Varieties of Altered States in Hasidism</p> <p>Chair: Yuval Harari</p>	<p>Wine Fueled Revelry? On the Function of Alcohol in Hasidism</p> <p>Elke Morlok</p>	<p>Fantasy, Reality and the Cultivation of Lucid Dreaming in Early Hasidism</p> <p>Ely Moseson</p>	<p>Hasidic Masters Interpret their Dreams</p> <p>Gadi Sagiv</p>	<p>Speaking to the Dead in Hasidism</p> <p>Uriel Gellman</p>

SESSION F

Thursday | 4 July - 9.00 - 11.00

<p>F1 Room C0.17</p>	<p>Indian Spirituality and the Discourse on Altered States of Consciousness 2 Chair: Mriganka Mukhopadhyay</p>	<p>Timothy Leary's Psychedelic Orientalism Marleen Thaler</p>	<p>Kṛṣṇa in the Sky with Diamonds: Vaiṣṇavism and the Psychedelic Movement Lucian Wong</p>	<p>Alien Visions in Kathmandu. Grant Morrison on Drugs, Magic and South Asian Spirituality Tancredi Marrone</p>	<p>The Return of Hippie Advaita? Martin W. Ball's Concept of Radical Non-duality Karl Baier</p>
<p>F2 Room C1.17</p>	<p>Altered States in Islamic Esotericism Chair: Mark Sedgwick</p>	<p>The Role of Herbal Intoxication in Bengali Fakiri Sādhana Keith Edward Cantú</p>	<p>"And the Cupbearer is nowhere to be seen!": The Nature of the Intoxicating Beverage in Sufi Medieval Literature Luca Patrizi</p>	<p>Visions and Vampires in 19th-century Sufism Cüneyd Yıldırım</p>	
<p>F3 Room C2.17</p>	<p>Female Sexual Mystics and Magicians at the Turn of the Twentieth Century: Ecstatic Sex and Altered Consciousness in the Writings of Alice Bunker Stockham and Dion Fortune Chair: Cathy Gutierrez</p>	<p>Consciousness-Altering Sex, Sex Altering Consciousness: Alice Bunker Stockham's <i>The Lover's World</i> Christa Shusko</p>	<p>The Many Lives of Alice Bunker Stockham's Sexual Mysticism Daniel Joslyn</p>	<p>Erotic Psychologies of Magical Operation in Dion Fortune's Novels and Other Works Anne Parker</p>	<p>Dion Fortune's Initiatory Fiction Georgia van Raalte</p>
<p>F4 Room C0.23</p>	<p>American Spirits Chair: Allison P. Coudert</p>	<p>4-E Cognition and the New Motor: Thinking Through a 19th-century Spiritualist God-Machine Nell Champoux</p>	<p>"Voice on Voice, Power on Power": Trance Poets and the Paradox of Female Authorship in American Spiritualist Literature Clara Contreras Ameduri</p>	<p>Guided by Voices: Trance Texts, Visions of Summerland, and the Rhetorical Legacy of Cora L.V. Richmond and Elizabeth Stuart Phelps Elizabeth Lowry</p>	<p>Ascensionists "Transmissionaries": The Spiritual Encounter and Entity Revelations of Esoteric Cascadia Madeline Duntley</p>
<p>F5 Room C1.23</p>	<p>More than Fantasy Chair: Aren Roukema</p>	<p>Parlor Games: Leonora Carrington and the Tarot M.E. Warlick</p>	<p>Tulpamancy: Psychospiritual Technology, "Self-Willed Therapeutic Schizophrenia" or a "Community of Imaginary-Friend Hobbyists"? Cavan McLaughlin</p>	<p>Alter-Human Identities and the Imaginary: Experiencing Consciousness as a Plural System Stephanie Shea</p>	<p>Keeping out of Meatspace: Post-Soviet Practitioner Views on States of Consciousness Kateryna Zorya</p>
<p>F6 Room A1.18 C</p>	<p>Magic and Kabbalah in Early Modern Italy Chair: Boaz Huss</p>	<p>The Voices in the "Voice": Voices, demons and supernatural beings in R. Moshe Zacuto's <i>Qol ha-ReMeZ</i> Vladislav Slepoy</p>	<p>Ask the Rabbi: Altered states of mind in the correspondence of R. Moses Zacuto Maximilian de Molière</p>	<p>Streaming Magic: Aspects of the Soul in Moshe Zacuto's Kabbalah Gerold Necker</p>	<p>Ritual Practices of Dream Divination in Zacuto's <i>Book of Secrets</i> Yuval Harari</p>

SESSION G

Thursday | 4 July - 13.30 - 15.30

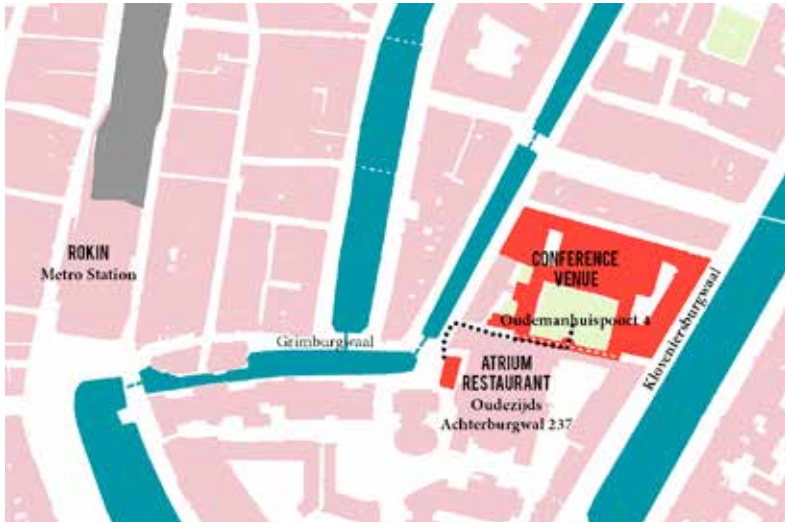
G1 Room C0.17	Approaching Consciousness and Extraordinary Experience in the Late-Antique Mediterranean 2 Chair: Nicholas Banner	Visionary Religious Experience in the Hekhalot Literature Rebecca Lesses	The Experience and Practice of Altered States of Consciousness in Late Antique Syro- Mesopotamia Paul M. Pasquesi	The ἀνοδος of Corpus Hermeticum Yang Gao	The Physical Concreteness of Visionary Experiences in the Greek Magical Papyri Andrea Franchetto
G2 Room C1.17	Occultism, Bodies and Altered States Chair: Egil Asprem	The Concept of Subtle Anatomy in Western Esotericism and its Influence on Contemporary Yoga and Meditation: Examples of Experiences and Theoretical Approaches Malin Fitger	The Great Initiate and the Royal Sensitive: Visions, Automatic Writing and Altered States in the Cosmic Movement of Max Theon and Mary Ware Boaz Huss	Max Weber and Monte Verità: Experiments with Alternate States Aaron French	Altered States and Schizophrenia: R.D. Laing's psychedelic psychiatry Eva Johach
G3 Room C2.17	Consciousness in Muslim Spiritism and Related Literature Chair: Mark Sedgwick	Seancing the Self and the Communal Conscious: Science and Spiritism in Early 20th Century Egypt Marwa Elshakry	Spiritism and Freudianism in Turkey Alexandre Toumarkine	Spiritism and Literature: The Case of Enis Behi. Koryürek (1891- 1949) Laurent Mignon	Heretic Demons and Muslim Drunks: Esoteric Devices in Leo Strauss' Reading of the Arabian Nights Rasoul Namazi
G4 Room C0.23	Anthroposophy Chair: Christoph Hueck	Western Esotericism and the Phenomenology of Consciousness: Rudolf Steiner's Practical Contributions to the Development of Higher Levels of Consciousness Aurélie Choné	Altered States of Consciousness and Charismatic Authority: The Case of Judith von Halle Olav Hammer	Management Matters: Discursive Strategies and the Question of Authority in a Post-Steiner Anthroposophical Society Karen Swartz	A Paradisian State of Mind: Theosophical Visions in Fin de Siècle Sweden Peter Olsson
G5 Room C1.23	Art and Literature Chair: Giuliano D'Amico	Tales of Transformation: Platonic Idealism, Intellect, and Initiation in Péladan Sasha Chaitow	What Cannot be Expressed in Words: Conveying Visions in Altered States of Consciousness through Art Caroline Levander	Hilma af Klint and the Visionary Experience Hedvig Martin- Ahlén	The Spirits as Artists: Three Categories of "Spirit Art" Massimo Introvigne
G6 Room A1.18 C	Faeries and Pagans Chair: Kateryna Zorya	Faeries, Occultism, and Artistic Visionary States of Consciousness Per Faxneld	Esoteric Fairy Faith: The Theosophical Background of Walter Y. Evans- Wentz's <i>The Fairy Faith in Celtic Countries</i> Friedemann Rimbach Sator	Seers of the Second Sight: The Celtic Otherworld and Visionary Jake Winchester	Witch Blood and Myth of the European Pagan Mind: Concepts of Race In Early Wiccan Literature Fredrik Gregorius

SESSION H

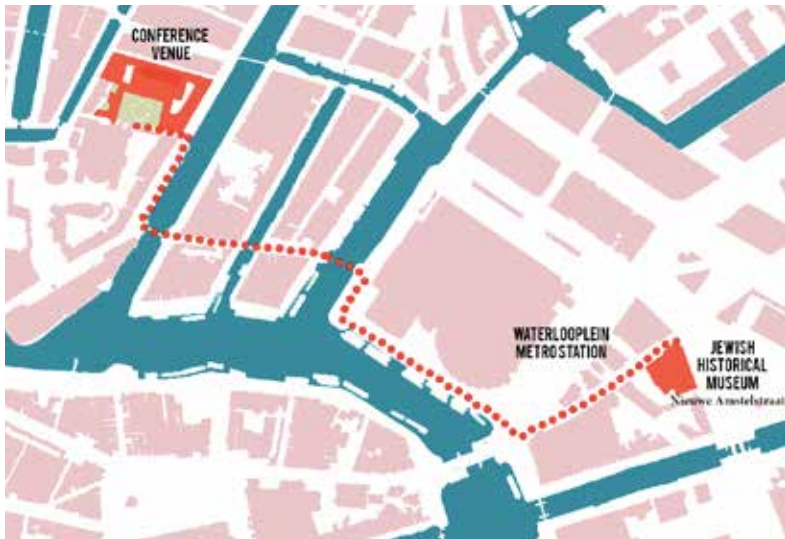
Thursday | 4 July - 16.00 - 18.00

<p>H1 Room C0.17</p>	<p>Visions, Voices and Altered States in Scotland in the Long Nineteenth Century</p> <p>Chair: Christine Ferguson</p>	<p>"They have not our thoughts of weight and measure": Second Sight, History and Subjectivity</p> <p>Elsa Richardson</p>	<p>Psychical Engagements with Scotland's Romantic Landscape in the Nineteenth Century</p> <p>Michelle Foot</p>	<p>"The Drama of the Soul": Neoplatonism and Art as Henosis in the Work of Phoebe Anna Traquair</p> <p>Sally-Anne Huxtable</p>	<p>"Like Sexual Intercourse, only Infinitely More So": Conjugal Marriage, Divine Transcendence and the Glasgow Disciples of the Brotherhood of the New Life</p> <p>Tanya Cheadle</p>
<p>H2 Room C1.17</p>	<p>Alchemy</p> <p>Chair: Giorgiana Hedesan</p>	<p>Notre-Dame de Paris: A Place of Visions and Revelations for Alchemists</p> <p>Tom Fischer</p>	<p>Dreams, Visions, and Alchemical Knowledge in Michael Sendivogius's Writings</p> <p>Magdalena Luszczynska</p>	<p>Alchemical Visionaries: Dreams and Visions in Early Modern Alchemy</p> <p>David Sterkenburg</p>	<p>Dee and Kelley's Angelic Conversations Revisited - a View from the East Window</p> <p>Rafal T. Prinke</p>
<p>H3 Room C2.17</p>	<p>Transformations of Consciousness in Russian New Age 2</p> <p>Chair: Birgit Menzel</p>	<p>The Hand Bell of Emperor Rudolf II: A Magical Object to Summon Angels and Demons in Prague Castle?!</p> <p>Corinna Gannon</p>	<p>Ritual Feast and Transpersonal Experience: Ossetian Religious Traditionalists in Search of Legitimization of Their Revivalist Projects</p> <p>Sergey Shtyrkov</p>	<p>Mystical Anarchism and Transformations of Consciousness in 20th-Century Russia</p> <p>Romina Heim</p>	<p>"VseyaSvetnaya Gramota": Post-Soviet Exercise in Russian Kabbalah</p> <p>Svetlana Tambovtseva</p>
<p>H4 Room C0.23</p>	<p>The American Counterculture</p> <p>Chair: J. Christian Greer</p>	<p>Albion's Return: The Blakean Visions of Allen Ginsberg and Kenneth Patchen</p> <p>Nicholas Collins</p>	<p>Archontic States of Consciousness in 20th-century Neuroshamanism</p> <p>Tommy Cowan</p>	<p>"Better Than Schnapps": Psychedelic Research and Neo-Kabbalah in America</p> <p>Avinoam Stillman</p>	<p>From the "Blake vision" to "Plutonian Ode": Allen Ginsberg as Student of Western Esotericism</p> <p>Luke Walker</p>
<p>H5 Room A1.18 C</p>	<p>Literature and Esotericism</p> <p>Chair: Per Faxneld</p>	<p>Lifting the Veil: Weird Fiction and Ecstatic Encounters</p> <p>Kahn Faassen</p>	<p>Reading the Aleph in Isfahan: the Esoteric and the Islamicate in Works of Jorge Luis Borges</p> <p>Kurosh Amoui</p>	<p>Shamanism, Magic and Altered States in Håkan Sandell's Poetry</p> <p>Giuliano D'Amico</p>	<p>The Transcendental Unity Experience in Fernando Pessoa's Poems</p> <p>Fabio Mendia</p>

MAPS & DIRECTIONS



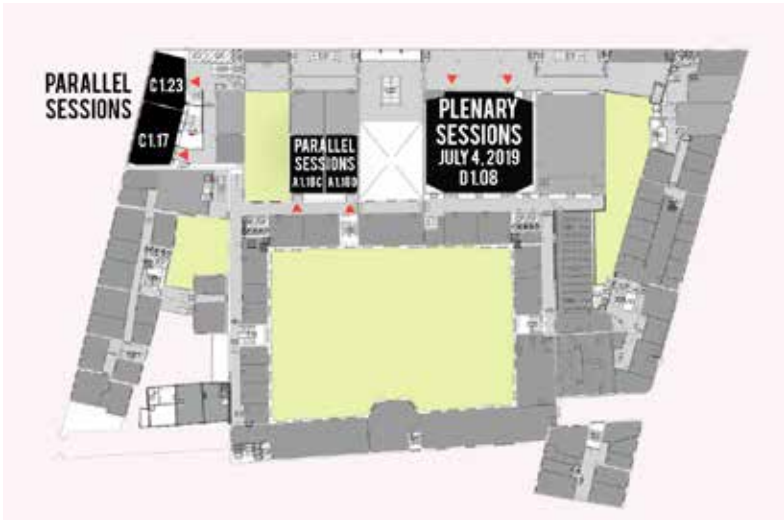
Conference venue (OMHP) and Atrium restaurant



Route from OMHP to Jewish Historical Museum (Monday evening)

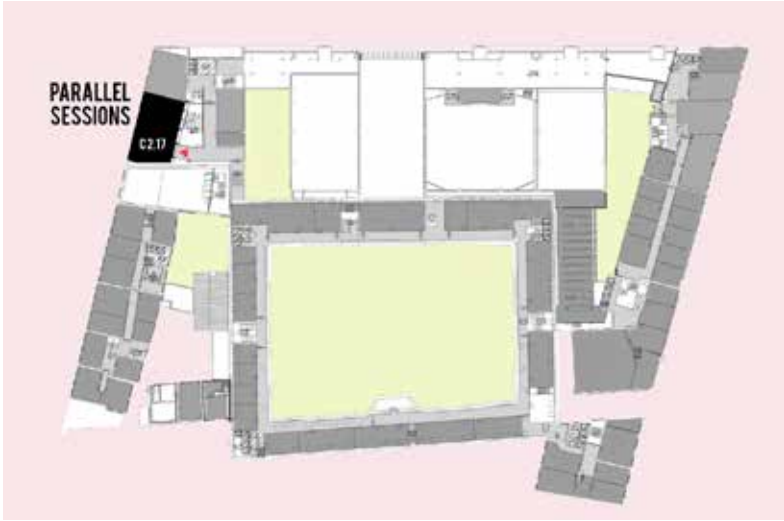


OMHP Ground Floor



OMHP First Floor

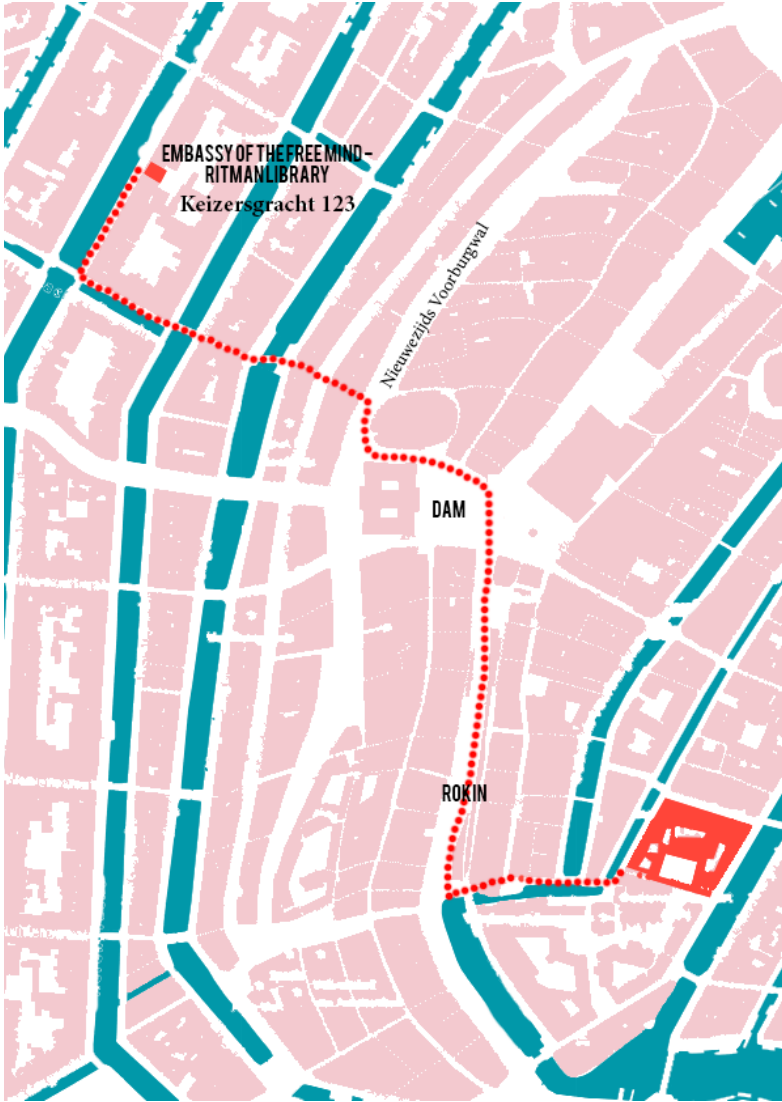
Maps & Directions



OMHP Second Floor



Atrium Restaurant Plan



Route from OMHP to the Embassy of the Free Mind - Ritman Library (Tuesday Evening)



Route from OMHP to Restaurant “De Goudfazant” (Wednesday evening) Easy underground connection: At station Rokin, take metro 52 (direction Noord). Get off at station Noorderpark





ESSWE7 Locations

Oudemanhuispoort

Oudemanhuispoort marks the entry of one of the main locations of the University of Amsterdam and can be approached by the gate at Oudezijds Achterburgwal and by the entrance at Kloveniersburgwal. Today, it accommodates the Faculty of Humanities and of Philosophy as well as some eighty student dorm rooms.

The history of the building complex goes back to the beginning of the seventeenth century when it was built as an almshouse for elderly men and women. In later centuries the location served as an auxiliary hospital and, later still, it housed the Royal Academy of the Arts and the State Academy. At the end of the nineteenth century the Oudemanhuispoort complex was also a home to the painting collection of Adrian van der Hoop, a banker who donated his collection to the municipality of Amsterdam. This is a fact worth mentioning as one of these paintings was 'The Jewish Bride' by Rembrandt which now is in the Rijksmuseum and draws countless visitors every year.

A noteworthy feature of the passage of the Oudemanhuispoort are the so-called shop-cabinets that were created in the eighteenth century to serve as selling points for traders in gold and silver. When the complex deteriorated these traders pulled out and book-sellers set up their business. Today, there is a lively trade in second-hand books.

Embassy of the Free Mind

The Embassy of the Free Mind is located in the seventeenth-century national monument 'House with the Heads' at Keizersgracht 123. During a century and a half it was inhabited by the family De Geer, entrepreneurs and patrons of freethinkers.

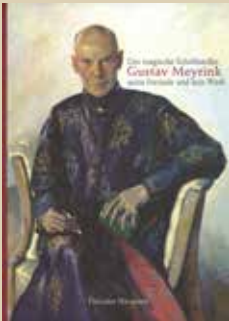
Now, this beautifully restored building has been turned into a museum that houses the Ritman Library, a scientific research library that consists of 25.000 books. The library arose from an interest in the hermetic tradition by the Dutch entrepreneur Joost Ritman. In 1984 he decided to open his rare collection of manuscripts and printed books to the public. Since then the collection has been carefully supplemented around topics like hermetica, Rosicrucians, alchemy, gnosis, mysticism, Western esotericism and more.

To make the collection internationally available the library has currently digitized some two thousand works with financial support from the author of the Da Vinci Code, Dan Brown and the Prince Bernhard Culture Fund.



In de Pelikaan Publishing House

In de Pelikaan is the publishing house of the Embassy of the Free Mind. Since 1984 many academic texts, studies and exhibition catalogues have appeared on the six main collecting areas of the Bibliotheca Philosophica Hermetica Collection: hermetica, alchemy, mysticism, Rosicrucians, gnosis and western esotericism. New in its range of products are notebooks, postcards and bookmarks. For a full overview, visit the book stand during the conference or see the museum (web)shop. www.embassyofthefreemind.com



Aries Book Series

Edited by Marco Pasi.

Texts and Studies in Western Esotericism is the first professional academic book series specifically devoted to a long-neglected but now rapidly developing domain of research in the humanities, usually referred to as “Western Esotericism”. This field covers a variety of “alternative” currents in western religious history, including so-called “hermetic philosophy” and related currents in the early modern period; alchemy, paracelsianism and roscrucianism; Jewish and Christian kabbalah and its later developments; theosophical and illuminist currents; and various occultist and related developments during the 19th and 20th centuries, up to and including popular contemporary currents such as the New Age movement.

