Renaissance Esotericism II: Occult Philosophies 12 EC

Part of MA Western Esotericism

The module 'Renaissance Esotericism II: Occult Philosophies' is part of the MA in Western Esotericism.

Heinrich Cornelius Agrippa's *On Occult Philosophy* (1533) is the best-known Renaissance encyclopedia of magic. Its syncretic mixture of material drawn from medieval grimoires, from classical antiquity and from sources new to the Christian West, such as the Jewish tradition of Kabbalah, is an invaluable resource for our understanding of early modern occult philosophy and modern occultism. In this module we shall investigate *Philosophia occulta*, an important current of Western esotericism, considering the various kinds of knowledge and experience that participate in Renaissance ideas of magic. Ranging through the natural, celestial and divine realms we shall examine some of the sciences and philosophies and encounter some of the significant figures that contributed to its development. We shall seek to amplify Agrippa's writings with material drawn from other influential contemporary sources and conclude the module with sessions on subsequent esoteric approaches that display affinities with his occult philosophy.

During each class students will deliver an oral presentation following an introductory lecture from the teacher. After the presentation is delivered the teacher will focus further on the problems in question and these will be discussed; all students are expected to actively participate in this discussion.

Objectives

By the time they complete this module students will have received advanced knowledge about historical data and theory on the diversity of occult philosophies in the Early Modern Period. From their critical examination of primary and secondary sources, students will have new, in-depth knowledge of this subject area, an understanding of the fundamental characteristics of esotericism for this period, and insight into some of the social, religious and philosophical changes that took place in the Late Middle Ages and Renaissance that were conducive to the development of Western esotericism. From their presentations and essays they will have the ability to identify, analyse and synthesise material from original historical texts and to evaluate modern scholarly interpretations, and then frame relevant questions for their presentations and essays in an independent and coherent way.

This course is taught entirely in English.

Course catalogue: 153414022T/WC

Semester 1
Block 1 and 2 (12 EC): Renaissance Esotericism II: Occult Philosophies

Lecturer: Dr. P.J. Forshaw

For most current information about this MA module and its entry requirements, please contact our study adviser at:
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For general information on the MA in Western Esotericism, please see:
www.amsterdamhermetica.nl
Teaching Schedule

Thursdays 09:00-12:00, OMHP C0.23

7 September

1. Introduction

General introduction, discussion of the program's theme, goals and set-up of the course. Students decide who is going to be responsible for presenting each seminar. Instructions about how to get the reading materials. Questions.

14 September

2: Of Magic in General


21 September

3: Occult Sciences 1: Astronomia Superior (Astrology)


28 September

4: Occult Sciences 2: Astronomia Inferior (Alchemy)


5 October

5. Hermetic & Neoplatonic Magic


12 October

6. Christian Cabala


19 October 7. Occult Philosophy


26 October

NO CLASS

2 November 8. Natural Magic


9 November 9. Celestial Magic


Marsilio Ficino, *Three Books on Life*, edited & translated by Carol Kaske and John Clark, Binghamton, NY: Medieval and Renaissance Texts and Studies, 1989, 243-373 (please make sure you read chapters 1-3, 4, 8, 11, 13, 15, 18, 20 and 26. Note: This is a parallel-text translation and you will only be reading every other page).

16 November

10. Ceremonial Magic


23 November

11. Paracelsian Philosophy


**30 November 12. Rosicrucianism**


**7 December 13. Theosophick Philosophy**

Ariel Hessayon, 'Boehme's Life and Times', in Ariel Hessayon and Sarah Apetrei (eds), *An Introduction to Jacob Boehme: Four Centuries of Thought and Reception*, New York: Routledge, 13-37


**14 December 14. Conclusions**

General discussion of the course and the possibility for students to discuss their essay topics, giving brief presentations for group feedback.
Course Requirements

There are three requirements for successfully completing the course:

1. Presence and active participation

You are required to attend at least 80% of the seminar meetings, which means that a maximum of three meetings can be skipped. Failure to be present at more than three meetings results in the judgement: “insufficient”.

2. Oral presentations

One or several primary or secondary sources are studied during each seminar meeting. Dependent on the number of participants, you are required to take responsibility for at least one seminar presentation (instructions for seminar presentations, see below). If the number of participants is relatively small, you are required to accept more than one presentation. A grade is awarded for each presentation. In case of more than one presentation, the highest grade counts. This grade counts for 40% of the final grade.

Please note: not turning up when you are scheduled for a presentation is taken very seriously, for it means that you are letting down all your fellow students and are in effect sabotaging the entire meeting. Therefore in cases of “no-show”, 1.0 will be subtracted from the final grade. Exceptions can be made only if you can demonstrate that the absence was due to force majeure (serious illness, deaths in the family etc.), and if the absence was reported as early as possible (by means of email via Blackboard, or if necessary by telephone).

3. Written paper

You are required to write a paper (min. 10-max. 15 pp., 1.5 line spacing) on a subject of your choice, relevant to the theme of the course, and selected in consultation with the instructor. Take care! The paper will be evaluated on the basis of its contents, but the grade will be negatively influenced by failure to respect basic style requirements (i.e., rules for use of footnotes, literature references in footnotes, and presentation of the bibliography).

A first version of the paper must be submitted as a Word document (attachment to p.j.forshaw@uva.nl), no later than Friday 26 January 2018). The paper will be returned with critical comments and suggestions by Friday 23 February. The final revised version must be submitted the following month (i.e., no later than Friday 30 March). If either the first or the final version of the paper is submitted too late, this results in a subtraction of 0.5 point for each week that it is late. The grade awarded for the paper counts for 60% of the final grade. Please note the following! “First version” does not mean merely a first sketch or draft: it should be a complete paper, written according to the instructions.
Instructions for Seminar Presentations

A good presentation takes between 15 and 20 minutes and contains the following elements:

- It provides some background information about the author.
- The presentation makes clear what the text is about (or claims to be about) and why the author seems to have written it.
- It contains a clear and succinct summary – in your own words – of the structure and the contents of the text, presented in such a way that someone who has not read the text would be able to follow it.
- It contains two or three well-chosen quotations that clarify the author’s intentions and his/her argument.
- It contains an element of critical evaluation (for example What to make of the text? How convincing do you find the author? Are there gaps or weaknesses in the argument? Can you find counterarguments against his/her claims? And so on). Don’t be afraid to also indicate your personal opinion: did you like the text, or disliked it, and why?
- You are encouraged to use some form of presentation software, e.g. PowerPoint, Keynote, or Prezi.

While all students following the course are expected to have read the texts under discussion, a good presenter has taken the trouble of looking a bit further. For example, if the required reading consists of only a few sections of a longer chapter, the presenter will have read the entire chapter so as to be able to put the sections in context. He or she will also have taken a look at some additional literature relevant to the text and the themes that are central in it.