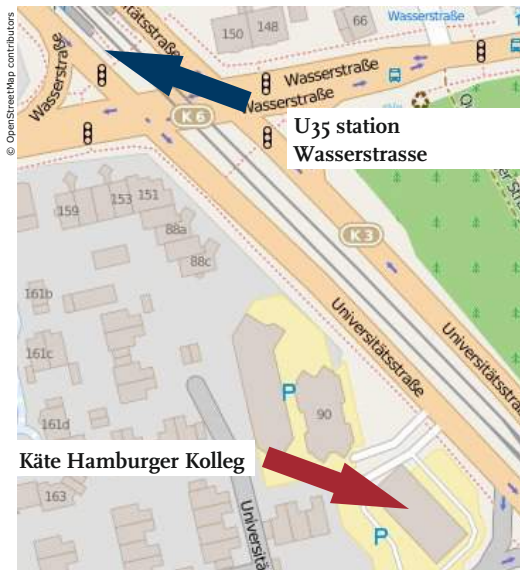


**DIRECTIONS**

**Public Transportation:** Take the U35 CampusLinie towards *Hustadt* from the center of Bochum or Hauptbahnhof (central station) and get off at the station *Wasserstraße*. From there turn right and cross the street, then left cross the crossroads passing by the copy shop at the corner and continue for approx. 200 metres until you reach *Universitätsstraße 90a*.

**By Car:** The quickest route is via the motorway junction Bochum/Witten, where the autobahns A43 and A44 meet. Simply take the exit Bochum-Querenburg, follow the signs to *Bochum Zentrum* to the crossroads of *Universitätsstraße* and *Wasserstraße*. Take a u-turn left and continue this road for approx. 200 metres, until you reach *Universitätsstraße 90a*. Parking is possible in front and behind the building.



**CONVENER**

Christian Frevel | christian.frevel@rub.de

**ORGANIZATION**

Alexandra Redel | ceres-coordination-office@rub.de | Phone +49 234 32-23341

Käte Hamburger Kolleg *Dynamics in the History of Religions between Asia and Europe*, Center for Religious Studies, Ruhr-Universität Bochum

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RUHR-UNIVERSITÄT BOCHUM

# THE INNER SELF AND TRANSCENDENCE

Emergence, Relation, and Religious Impact

29-30 June 2017 | CERES Conference Room *Ruhrpott*

Convener: Christian Frevel

IN COOPERATION WITH



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## THE INNER SELF AND TRANSCENDENCE

### Emergence, Relation, and Religious Impact

In elaborating on the idea of an axial-age Karl Jaspers has put the self and the emergence of transcendence nicely together: “What is new about this age, in all three areas of the world, is that man becomes conscious of Being as a whole, of himself and his limitations. He experiences the terror of the world and his own powerlessness. He asks radical questions. Face to face with the void he strives for liberation and redemption. By consciously recognising his limits he sets himself the highest goals. He experiences absoluteness in the depths of selfhood and in the lucidity of transcendence. All this took place in reflection. Consciousness became once more conscious of itself, thinking became its own object.” (*Origin and Goal of History*, New Haven, CT: Yale University Press, 1953, 2)

It is commonly accepted that both topics, the so-called inner self, which means reflexivity and rational constitution as the base of self- and world-understanding, and the transcendence, which means the capacity of thinking beyond, are quite crucial for the emergence of modernity. While the epochal shift became a myth of origin, it was more or less linked with Plato and Augustin, and thus detached from the broader horizon Jaspers originally evoked. The conference will ask for the development, its sources, and the link between various approaches in Early China, Ancient Iran, Ancient Greece, and the Hebrew Bible.

### Thursday, 29 June 2017

- 02:00 - 02:30 **Welcome Address & Introduction**  
Christian Frevel (Bochum)
- 02:30 - 03:30 **Looking for the Inner Self in the Early (Daoist) Techniques of Self-Cultivation: Remarks on the Transcendence Issue**  
Licia Di Giacinto (Bochum)
- 03:30 - 04:00 **Coffee & Tea Break**

- 04:00 - 05:00 **Sources of the Self in Hebrew Bible Literature**  
Jan Dietrich (Aarhus)
- 05:00 - 06:00 **Abstraction as the 'Essence of the Subject' and its Traces in the Old Testament**  
Joachim Schaper (Aberdeen)
- 06:00 - 07:00 Round Table Discussion  
**Second Order Thinking and the Birth of Transcendence**
- 07:00 **Dinner**

### Friday, 30 June 2017

- 09:00 - 10:00 **The Meaning of Old Iranian *Xratu*, Avestan *Daena* and the Problem of Choice in the *Gathas***  
Götz König (Bochum)
- 10:00 - 11:00 **Monetisation and the Construction of the Inner Self in Greece and India**  
Richard Seaford (Exeter)
- 11:00 - 11:30 **Coffee & Tea Break**
- 11:30 - 12:30 **Four Conversions and a Change of Heart: Versions of the Inner Self in the *Cologne Mani Codex* and Augustine's *Confessions***  
Eduard Iricinschi (Bochum)
- 12:30 - 01:30 Round Table Discussion  
**The Inner Self as a Master-Narrative of Modernity**
- 01:30 - 02:30 **Lunch**
- 02:30 - 03:30 **Final Discussion**