

1. Record Nr.	UNINA9910460036803321
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Titolo	The occult mind [[electronic resource] ] : magic in theory and practice / / Christopher I. Lehrich
Pubbl/distr/stampa	Ithaca, : Cornell University Press, 2007
ISBN	0-8014-6225-8 0-8014-6054-9
Descrizione fisica	1 online resource (264 p.)
Disciplina	133.4/3
Soggetti	Magic Occultism Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Frontmatter -- Contents -- List of Illustrations -- Preface -- 1. Ægypt -- 2. The Ley of the Land -- 3. The Theater of Hieroglyphs -- 4. The Magic Museum -- 5. Tarocco and Fugue -- 6. De(mon)construction -- Notes -- Bibliography -- Index
Sommario/riassunto	"Given the historical orientation of philosophy, is it unreasonable to suggest a wider cast of the net into the deep waters of magic? By encountering magical thought as theory, we come to a new understanding of a thought that looks back at us from a funhouse mirror."-from The Occult Mind Divination, like many critical modes, involves reading signs, and magic, more generally, can be seen as a kind of criticism that takes the universe-seen and unseen, known and unknowable-as its text. In The Occult Mind, Christopher I. Lehrich explores the history of magic in Western thought, suggesting a bold new understanding of the claims made about the power of various belief systems.In closely interlinked essays on such disparate topics as ley lines, the Tarot, the Corpus Hermeticum, writing and ritual in magical practice, and early attempts to decipher Egyptian hieroglyphics, Lehrich treats magic and its parts as an intellectual object that requires interpretive zeal on the part of readers/observers. Drawing illuminating parallels between the practice of magic and more

recent interpretive systems-structuralism, deconstruction, semiotics-  
Lehrich deftly suggests that the specter of magic haunts all such  
attempts to grasp the character of knowledge. Offering a radical new  
approach to the nature and value of occult thought, Lehrich's brilliantly  
conceived and executed book posits magic as a mode of theory that is  
intrinsically subversive of normative conceptions of reason and truth. In  
elucidating the deep parallels between occult thought and academic  
discourse, Lehrich demonstrates that sixteenth-century occult  
philosophy often touched on issues that have become central to  
philosophical discourse only in the past fifty years.

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