



CONVEGNO DI ERANOS 2025

**“Kaos / Kosmos: l’ombra della luce e la luce dell’ombra.
Un omaggio per i 150 anni dalla nascita di C.G. Jung”**
Casa Eranos, Ascona-Moscia (Svizzera), 11-13 settembre 2025

ERANOS CONFERENCE 2025

**‘Kaos / Kosmos: The Shadow of Light and the Light of the Shadow.
A Tribute for the 150th Anniversary of C.G. Jung’s Birth’**
Casa Eranos, Ascona-Moscia (Switzerland), September 11–13, 2025

ERANOS CONFÉRENCE 2025

**« Kaos / Kosmos : l’ombre de la lumière et la lumière de l’ombre.
Un hommage pour le 150^e anniversaire de la naissance de C. G. Jung »**
Casa Eranos, Ascona-Moscia (Suisse), 11-13 septembre 2025

ERANOS TAGUNG 2025

**„Kaos/Kosmos: Der Schatten des Lichts und das Licht des Schattens.
Eine Hommage zum 150. Jahrestag von C.G. Jungs Geburt“**
Casa Eranos, Ascona-Moscia (Schweiz), 11.-13. September 2025

Relatori / *Lecturers* / *Conférenciers* / *Redner*

JOSEPH CAMBRAY (Pacifica Graduate Institute, Santa Barbara / IAAP – International Association for Analytical Psychology)

MURRAY STEIN (ISAP – International School of Analytical Psychology, Zurich / IAAP – International Association for Analytical Psychology)

FRANCO FERRARI (Università di Pavia, Dipartimento di Studi Umanistici)

PATRIZIA CARAVEO (IASF – Institute of Space Astrophysics and Cosmic Physics, Milan / INAF – Istituto Nazionale di Astrofisica / SAIt – Società Astronomica Italiana)

Seminario dottorale coordinato da / *Ph.D. Seminar chaired by* /
Séminaire doctoral coordonné par / *Doktorandenseminar koordiniert von*

DIMITRI D'ANDREA

(Università degli Studi di Firenze, Dipartimento di Scienze Politiche e Sociali)

ADRIANO FABRIS

(Università di Pisa, Dipartimento di Civiltà e Forme del Sapere /
USI – Università della Svizzera Italiana, FTL – Facoltà di Teologia di Lugano)

AMELIA VALTOLINA

(Università di Bergamo, Dipartimento di Lettere, Filosofia, Comunicazione)

In collaborazione con

il Dottorato di ricerca in Studi umanistici transculturali, UNIVERSITÀ DI BERGAMO,
il Dottorato di ricerca in Filosofia, UNIVERSITÀ DI PISA e UNIVERSITÀ DI FIRENZE,
il Dottorato di ricerca in Scienze religiose, FACOLTÀ DI TEOLOGIA DI LUGANO
il Dottorato di Ricerca in Studi germanici e slavi, "SAPIENZA" UNIVERSITÀ DI ROMA e UNIVERZITA KARLOVA, PRAHA
e il Dottorato di Ricerca in Mutamento sociale e politico, UNIVERSITÀ DI FIRENZE e UNIVERSITÀ DI TORINO

In collaboration with

*the Ph.D. program in Transcultural Studies in Humanities, UNIVERSITY OF BERGAMO,
the Ph.D. program in Philosophy, UNIVERSITY OF PISA and UNIVERSITY OF FLORENCE,
the Ph.D. program in Religious Sciences, FACULTY OF THEOLOGY OF LUGANO
the Ph.D. program in Germanic and Slavic Studies, 'SAPIENZA' UNIVERSITY OF ROME and UNIVERZITA KARLOVA, PRAHA
and the Ph.D. program in Social and Political Change, UNIVERSITY OF FLORENCE and UNIVERSITY OF TURIN*

En collaboration avec

*le Doctorat de recherche en Études humanistes transculturelles, UNIVERSITÉ DE BERGAMO,
le Doctorat de recherche en Philosophie, UNIVERSITÉ DE PISE et UNIVERSITÉ DE FLORENCE,
le Doctorat de recherche en Sciences religieuses, FACULTÉ DE THÉOLOGIE DE LUGANO
le Doctorat de recherche en Études germaniques et slaves, « SAPIENZA » UNIVERSITÉ DE ROME et UNIVERZITA KARLOVA, PRAHA
et le Doctorat de recherche en Changement social et politique, UNIVERSITÉ DE FLORENCE et UNIVERSITÉ DE TURIN*

In Zusammenarbeit mit

*dem Doktorandenprogramm für Transkulturellen Geisteswissenschaften, UNIVERSITÄT BERGAMO,
dem Doktorandenprogramm für Philosophie, UNIVERSITÄT PISA und UNIVERSITÄT FLORENZ,
dem dem Doktorandenprogramm für Religionswissenschaften, THEOLOGISCHEN FAKULTÄT LUGANO
dem Doktorandenprogramm für Germanistik und Slawistik, „SAPIENZA“ UNIVERSITÄT ROM und UNIVERZITA KARLOVA, PRAHA
und dem Doktorandenprogramm für Sozialem und politischem Wandel, UNIVERSITÄT FLORENZ und UNIVERSITÄT TURIN*



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Teologia
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UNIVERSITÀ
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E SOCIALI



DIPARTIMENTO DI STUDI EUROPEI
AMERICANI E INTERCULTURALI

SAPIENZA
UNIVERSITÀ DI ROMA



Presentatione

Nessun equilibrio è mai tale da proteggerci dall'esperienza disorientante del Caos. Quando ciò si verifica, quando il Cosmo crolla, vita ed esistenza smarriscono le coordinate che permettono a una qualsiasi identità di riprodursi secondo linee di senso familiari e prevedibili: non si vive più nello stesso mondo, poiché è l'idea stessa di mondo a venire meno. Ma nessuna trasformazione che costituisca un autentico passo innanzi nel processo di chiarificazione di ciò che siamo e del mondo in cui viviamo può fare a meno della caduta di quell'ordine che ci rende persuasi di noi stessi: occorre perdersi per potersi ritrovare. La questione è se esistano dei limiti alla nostra capacità di reggere l'esperienza del caos, quando una via d'uscita sembra impraticabile. Oggi il caos appare come la condizione di normalità, nonostante l'azione di una tecnologia pervasiva che ordina il tempo in senso cumulativo e progressivo, chiamandoci a una direzione e un senso. Tuttavia è proprio questa direzione e questo senso a fare difetto, quando ci interroghiamo sul riverbero che essi hanno concretamente sulle nostre vite: stiamo meglio con noi stessi, siamo capaci di fare comunità, sappiamo ancora cosa sia il rispetto?

Presentation

No balance is ever such as to protect us from the disorienting experience of Chaos. When this occurs, when the Cosmos collapses, life and existence lose the coordinates that allow any identity to reproduce itself along familiar and predictable lines of meaning: we no longer live in the same world, for it is the very idea of the world that fails. But no transformation that constitutes a genuine step forward in the process of clarifying who we are and the world in which we live can do without the fall of that order that makes us persuaded of ourselves: we must lose ourselves in order to find ourselves again. The question is whether there are limits to our ability to withstand the experience of chaos when a way out seems impractical. Today, chaos appears as the condition of normality, despite the action of pervasive technology that orders time in a cumulative and progressive sense, calling us to a direction and a sense. Yet it is precisely this direction and meaning that is at fault when we question the reverberations they concretely have on our lives: are we better with ourselves, are we capable of community, do we still know what respect is?

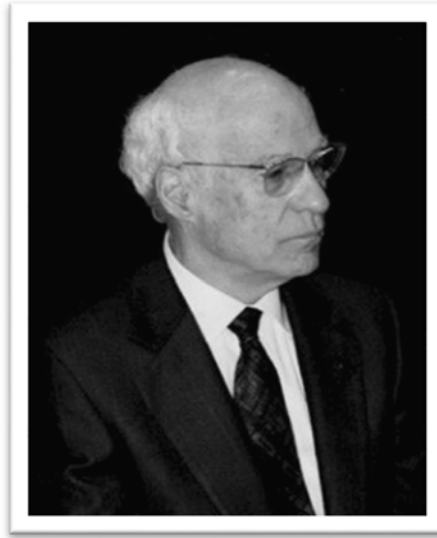
Presentation

Aucun équilibre n'est jamais tel qu'il nous protège de l'expérience déroutante du Chaos. Lorsque cela se produit, lorsque le Cosmos s'effondre, la vie et l'existence perdent les coordonnées qui permettent à toute identité de se reproduire selon des lignes de sens familières et prévisibles : on ne vit plus dans le même monde, car c'est l'idée même de monde qui disparaît. Mais aucune transformation qui constitue un véritable pas en avant dans le processus de clarification de ce que nous sommes et du monde dans lequel nous vivons ne peut se passer de la chute de cet ordre qui nous rend persuadés de nous-mêmes : il faut se perdre pour pouvoir se retrouver. La question est de savoir s'il existe des limites à notre capacité à supporter l'expérience du chaos, lorsqu'une issue semble impraticable. Aujourd'hui, le chaos semble être la condition de la normalité, malgré l'action d'une technologie omniprésente qui ordonne le temps dans un sens cumulatif et progressif, nous appelant à une direction et à un sens. Cependant, c'est précisément cette direction et ce sens qui font défaut, lorsque nous nous interrogeons sur leur réverbération concrète sur nos vies : nous nous sentons mieux avec nous-mêmes, nous sommes capables de créer des communautés, savons-nous encore ce qu'est le respect ?

Präsentation

Kein Gleichgewicht ist jemals so, dass es uns vor der verwirrenden Erfahrung des Chaos schützt. Wenn dies geschieht, wenn der Kosmos zusammenbricht, verlieren Leben und Existenz die Koordinaten, die es einer Identität ermöglichen, sich nach vertrauten und vorhersehbaren Sinnlinien zu reproduzieren: Man lebt nicht mehr in derselben Welt, da die Idee der Welt selbst verloren geht. Aber keine Veränderung, die einen echten Fortschritt im Prozess der Klärung dessen darstellt, was wir sind und in welcher Welt wir leben, kann ohne den Zusammenbruch jener Ordnung auskommen, die uns von uns selbst überzeugt: Man muss sich verlieren, um sich wiederfinden zu können. Die Frage ist, ob es Grenzen für unsere Fähigkeit gibt, die Erfahrung des Chaos zu ertragen, wenn ein Ausweg unmöglich erscheint. Heute scheint das Chaos die Normalität zu sein, trotz der Wirkung einer allgegenwärtigen Technologie, die die Zeit in kumulativer und progressiver Weise ordnet und uns zu einer Richtung und einem Sinn aufruft. Doch genau diese Richtung und dieser Sinn fehlen, wenn wir uns fragen, welchen konkreten Einfluss sie auf unser Leben haben: Fühlen wir uns besser mit uns selbst, sind wir in der Lage, Gemeinschaft zu bilden, wissen wir noch, was Respekt ist?

In memoriam



Dal 2021, la Fondazione Eranos dedica i suoi Convegni annuali (*Eranos Tagungen*) a una figura straordinaria della storia della medicina contemporanea, il luminare Peter Anton Miescher (1923-2020), e a sua moglie Annatina (1924-2016), compagna di vita, interlocutrice privilegiata, pittrice sensibile. Desidera così esprimere la sua gratitudine a due persone che in tempi e modalità diverse hanno mostrato un grande affetto nei confronti della nostra istituzione. Pioniere nello studio delle malattie autoimmuni, Peter Anton Miescher è stato Professore di Medicina al Bellevue Medical Center dell'Università di New York; Professore e Direttore del Centro Trasfusionale e della Divisione di Ematologia clinica e sperimentale all'Università di Ginevra; Consulente di Immunoematologia clinica per l'Organizzazione Mondiale della Sanità; e Consulente per il Ministero della Sanità cinese. I suoi studi teorici e sperimentali, così come la sua pratica clinica, unite a uno spirito innovativo e intrepido, gli hanno consentito di fare importanti scoperte, il cui esito, in ultima analisi, è stato quello di rivoluzionare la cura delle malattie autoimmuni. Uomo di immensa cultura, collezionista e musicista, umanista curioso, negli ultimi anni della sua vita ha voluto condividere con la Fondazione Eranos l'organizzazione di due simposi *extra-muros*, svoltisi presso il museo del Castello di Tarasp (2018 e 2019), sulle grandi questioni esistenziali che interessano oggi le nostre società. L'amicizia di cui la Fondazione ha potuto beneficiare si è anche tradotta in una importante donazione, grazie alla quale sarà possibile offrire al nostro pubblico un incontro annuale di studio sui temi universali (l'arte, la spiritualità, il senso della vita) che più gli stavano a cuore. Una occasione per conservarne e dividerne la memoria e dimostrare la nostra gratitudine.

Since 2021, the Eranos Foundation has dedicated their annual Conferences (Eranos Tagungen) to an extraordinary figure in the history of contemporary medicine, the luminary Peter Anton Miescher (1923-2020), and to his wife Annatina (1924-2016), a life companion, privileged interlocutor, and sensitive painter. It thus wishes to express its gratitude to two people who at different times and in different ways showed great affection in confronti of our institution. A pioneer in the study of autoimmune diseases, Peter Anton Miescher was Professor of Medicine at Bellevue Medical Center of New York University; Professor and Director of the Transfusion Center and Division of Clinical and Experimental Hematology at the University of Geneva; Consultant of Clinical Immunohematology to the World Health Organization; and Consultant for the Chinese Ministry of Health. His theoretical and experimental studies, as well as his clinical practice, combined with an innovative and intrepid spirit, allowed him to make important discoveries whose outcome, ultimately, was to revolutionize the treatment of autoimmune diseases. A man of immense culture, collector and musician, curious humanist, in the last years of his life he wanted to share with the Eranos Foundation the organization of two extra-muros symposia, held at the museum of Tarasp Castle (2018 and 2019), on the great existential questions that affect our societies today. The friendship from which the Foundation was able to benefit also took the form of an important donation, thanks to which it will be possible to offer our audience an annual study meeting on the universal themes (art, spirituality, the meaning of life) that were most dear to him. An occasion to preserve and share his memory and to show our gratitude.

PROGRAMMA GENERALE / *GENERAL PROGRAM* / *PROGRAMME GÉNÉRAL* / *ALLGEMEINES PROGRAMM*

Mercoledì 10 settembre / <i>Wednesday, September 10</i> / <i>Mercredi 11 septembre</i> / <i>Mittwoch, 11. September</i> <i>Eranos, Ascona-Moscia</i>		
		Arrivi e accoglienza / <i>Arrival and welcome</i> / <i>Arrivées et accueil</i> / <i>Ankunft und Empfang</i>

Giovedì 11 settembre / <i>Thursday, September 11</i> / <i>Jeudi 11 septembre</i> / <i>Donnerstag, 11. September</i> <i>Eranos, Ascona-Moscia</i>		
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos House</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	09h00-09h30	Registrazione e accoglienza dei partecipanti al Convegno / <i>Registration and welcome of Conference participants</i> / <i>Inscription et Accueil des participants à la Conférence</i> / <i>Registrierung und Empfang der Tagungsteilnehmer</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos House</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	09h30-10h00	FABIO MERLINI: Apertura del Convegno / <i>Opening of the Conference</i> / <i>Ouverture de la Conférence</i> / <i>Eröffnung der Tagung</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos House</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	10h00-11h00	MURRAY STEIN: "Through Chaos to Cosmos: The Legacy of C.G. Jung" (Part I: "Loss of Soul in the Chaos of Modernity") (<i>Lecture in English</i>)
	11h00-11h30	Pausa caffè / <i>Coffee break</i> / <i>Pause café</i> / <i>Kaffeepause</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos House</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	11h30-12h30	MURRAY STEIN: "Through Chaos to Cosmos: The Legacy of C.G. Jung" (Part II: "Through Chaos to Cosmos") (<i>Lecture in English</i>)
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos House</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	12h30-13h00	Discussione / <i>Discussion</i> / <i>Discussion</i> / <i>Diskussion</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos House</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	13h00-13h15	Aperitivo in occasione della donazione delle "Opere Complete" di Murray Stein alla Biblioteca della Fondazione Eranos / <i>Aperitif to mark the donation of Murray Stein's "Collected Writings" to the Eranos Foundation Library</i> / <i>Apéritif à l'occasion du don des «Œuvres complètes» de Murray Stein à la Bibliothèque de la Fondation Eranos</i> / <i>Aperitif anlässlich der Schenkung der „Gesammelten Werke“ von Murray Stein an die Bibliothek der Stiftung Eranos</i>
Casa Gabriella / <i>Gabriella House</i> / <i>Maison Gabriella</i> / <i>Gabriella-Haus</i>	13h15-14h30	Pranzo / <i>Lunch</i> / <i>Dîner</i> / <i>Mittagessen</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos House</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	14h30-15h30	FRANCO FERRARI: "Dal caos al cosmo: Il <i>Timeo</i> di Platone" ['From chaos to cosmos: Plato's <i>Timaeus</i>] (Part I: "Le fonti e i testi" ['Sources and texts']) (<i>Lecture in Italian</i>)
	15h30-16h00	Pausa / <i>Break</i> / <i>Pause</i> / <i>Pause</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos House</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	16h00-17h00	FRANCO FERRARI: "Dal caos al cosmo: Il <i>Timeo</i> di Platone" ['From chaos to cosmos: Plato's <i>Timaeus</i>] (Part II: "Problemi di interpretazione filosofica" ['Problems of philosophical interpretation']) (<i>Lecture in Italian</i>)
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos House</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	17h00-17h30	Discussione / <i>Discussion</i> / <i>Discussion</i> / <i>Diskussion</i>

	17h30-19h30	Tempo libero / <i>Free time</i> / <i>Temps libre</i> / <i>Freizeit</i>
Hotel Castello-Seeschloss, Ascona	19h30-21h30	Aperitivo e cena inaugurale (riservata ai Relatori, ai Docenti e ai Sostenitori) / <i>Aperitif and Welcome Dinner (reserved to Lecturers, Faculty, and Sponsors)</i> / <i>Apéritif et souper de bienvenue (réservé aux Orateurs, Professeurs et Sponsors)</i> / <i>Eröffnungsapéro und Abendessen (reserviert für Redner, Dozenten und Förderer)</i>

Venerdì 12 settembre / <i>Friday, September 12</i> / <i>Vendredi 12 septembre</i> / <i>Freitag, 12. September</i> <i>Eranos, Ascona-Moscia</i>		
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos Hause</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	09h00-09h30	Registrazione e accoglienza dei partecipanti al Convegno / <i>Registration and welcome of Conference participants</i> / <i>Inscription et Accueil des participants à la Conférence</i> / <i>Registrierung und Empfang der Tagungsteilnehmer</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos Hause</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	10h00-11h00	JOSEPH CAMBRAY: “Opening the Cosmogonic Imagination: Approaching Singularities” (Part I: “Cosmic Eggs, from Creation Myths to Cosmogonies”) (<i>Lecture in English</i>)
	11h00-11h30	Pausa caffè / <i>Coffee break</i> / <i>Pause café</i> / <i>Kaffeepause</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos Hause</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	11h30-12h30	JOSEPH CAMBRAY: “Opening the Cosmogonic Imagination: Approaching Singularities” (Part II: “Approaching Singularities and the Place of Reveries”) (<i>Lecture in English</i>)
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos Hause</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	12h30-13h00	Discussione / <i>Discussion</i> / <i>Discussion</i> / <i>Diskussion</i>
Casa Gabriella / <i>Gabriella House</i> / <i>Maison Gabriella</i> / <i>Gabriella-Haus</i>	13h00-14h30	Pranzo / <i>Lunch</i> / <i>Dîner</i> / <i>Mittagessen</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos Hause</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	14h30-15h30	PATRIZIA CARAVEO: “Nel nostro universo luce e ombra sono legate in modo indissolubile” [“In our universe, light and shadow are inextricably intertwined”] (Part I: “Usare la luce per misurare l'universo oscuro” [“Using light to measure the dark universe”]) (<i>Lecture in Italian</i>)
	15h30-16h00	Pausa / <i>Break</i> / <i>Pause</i> / <i>Pause</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos Hause</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	16h00-17h00	PATRIZIA CARAVEO: “Nel nostro universo luce e ombra sono legate in modo indissolubile” [“In our universe, light and shadow are inextricably intertwined”] (Part II: “Che messaggi riceviamo dai buchi neri?” [“What messages do we receive from black holes?”]) (<i>Lecture in Italian</i>)
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos Hause</i> / <i>Salle de Conférences de la Maison Eranos</i> / <i>Eranos-Haus Tagungssaal</i>	17h00-17h30	Discussione / <i>Discussion</i> / <i>Discussion</i> / <i>Diskussion</i>
	17h30-19h30	Tempo libero / <i>Free time</i> / <i>Temps libre</i> / <i>Freizeit</i>
Casa Gabriella, Eranos / <i>Gabriella Hause, Eranos</i> / <i>Maison Gabriella, Eranos</i> / <i>Gabriella-Haus, Eranos</i>	19h30-21h30	Cena (riservata agli Oratori e ai Docenti) / <i>Dinner (reserved to Lecturers and Faculty)</i> / <i>Souper (réservé aux Orateurs et Professeurs)</i> / <i>Abendessen (reserviert für Redner und Dozenten)</i>

Sabato 13 settembre / Saturday, September 13 / Samedi 13 septembre / Samstag, 13. September Eranos, Ascona-Moscia		
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos Hause / Salle de Conférences de la Maison Eranos / Eranos- Haus Tagungssaal</i>	09h00-09h15	Accoglienza dei partecipanti al Convegno / <i>Welcome of Conference participants / Accueil des participants à la Conférence / Empfang der Tagungsteilnehmer</i>
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos Hause / Salle de Conférences de la Maison Eranos / Eranos- Haus Tagungssaal</i>		Seminario dottorale coordinato da / <i>Ph.D. Seminar chaired by / Séminaire doctoral coordonné par / Doktorandenseminar koordiniert von</i> DIMITRI D'ANDREA (Università di Firenze), ADRIANO FABRIS (Università di Pisa; USI – Università della Svizzera Italiana, FTL – Facoltà di Teologia di Lugano), AMELIA VALTOLINA (Università di Bergamo) (<i>Lectures in Italian</i>)
	09h15-09h35	1. SARA COCITO (UniPi): “Rilegare il caos, far risuonare il mondo. Sincronicità tra Carl Gustav Jung e Gilles Deleuze”
	09h35-09h55	2. BEATRICE VARIOLO (UniBg): “Il gioco delle ombre: il binomio luce e tenebra nel Re Torrismondo di Torquato Tasso”
	09h55-10h15	3. ANNA BALLATORE (USI-FTL): “L’ombra dell’origine: C.G. Jung e M. Henry tra inconscio e vita”
	10h15-10h35	4. VIVIANA SANTOVITO (UniRm): “Quando la luce occulta e il buio rivela. Il contrasto tra scene notturne e diurne ne <i>Il dottor Glas</i> di Hjalmar Söderber”
	10h35-10h55	5. ALESSANDRO PRUNERI (UniPi): “Esistono dei vincoli alla disgregazione? La doppia contigenza come principio ordinativo della società”
	10h55-11h15 11h15-11h35	Pausa caffè / <i>Coffee break / Pause café / Kaffeepause</i>
	11h35-11h55	6. ANNA DORIA (UniPi): “Quello che conta sono i diritti degli uomini, non l’ordine e la quiete’: la giustificazione teorica della Rivoluzione Francese nel pensiero di Immanuel Kant”
	11h55-12h15	7. ALESSANDRO NIERO (UniRm): “Su uomo e cosmo: il pensiero umanistico-cosmologico di Goethe sullo sfondo delle ‘Idee’ di Herder”
	12h15-12h35	8. LAURA TODESCHINI (UniBg): “Rappresentare la rinascita: processi di rigenerazione simbolica in <i>Oryx and Crake</i> di Margaret Atwood”
	12h35-12h55	9. EDOARDO GHEZZANI (UniPi): “Il manicomio: rinchiudere la pazzia”
	12h55-13h15	10. JACOPO CECCHINI (UniFi-UniTo): “Sé caotici e adattamento al mondo. Alcune riflessioni sull’individualismo contemporaneo”
		11. EMANUELE FULVIO PERRI (UniPi): “Dall’entropia al logos: l’intelligenza artificiale generativa tra χάος e κόσμος”
Sala delle conferenze di Casa Eranos / <i>Lecture Hall of Eranos Hause / Salle de Conférences de la Maison Eranos / Eranos- Haus Tagungssaal</i>	13h15-13h30	FABIO MERLINI (Eranos Foundation): Chiusura del Convegno / <i>Closing of the Conference / Conclusion de la Conférence / Abschluss der Tagung</i>
Casa Gabriella / <i>Gabriella House / Maison Gabriella / Gabriella-Haus</i>	13h30-14h30	Pranzo conclusivo / <i>Closing lunch / Dîner de clôture / Abschließendes Mittagessen</i>

RELATORI E ABSTRACT / LECTURERS AND ABSTRACTS /
CONFÉRENCIERS ET RÉSUMÉS / REFERENTEN UND KURZFASSUNGEN

“Opening the Cosmogonic Imagination: Approaching Singularities”

JOSEPH CAMBRAY

(Pacifica Graduate Institute, Santa Barbara / IAAP – International Association for Analytical Psychology)

(Lecture in English)

Historically, the relationship between Kaos and Kosmos has tended to emerge in the form of creation myths. In the first part of this presentation, we will review two myths which include a cosmic egg in the narrative. Then we will turn to the creation myth of analytical psychology as articulated in C.G. Jung's Red Book, itself marked by the use of cosmic egg imagery. The implications for a depth psychological vision of the psyche will follow based on Jung's subsequent joining of his development of the notion of synchronicity with the current physics of the day through his partnership with Wolfgang Pauli, a move towards a cosmogonic narrative. Jung's articulation of his synchronicity hypothesis explicitly points towards a singularity in space-time, akin to the earliest stages of the 'big bang,' in which the laws of physics have not yet emerged, most likely an echo of Jung's conversations with Einstein. We will reexamine this proposal from more contemporary perspectives. In particular, the significance of the notion of synchronicity across a manifold of types of singularities (where radical ruptures in the fabric of description and/or understanding occur) will be offered. Finally, we will consider the use of reveries to provide a pathway towards certain singularities. The concept of 'imaginal density' fostered by disciplined use of reveries to engage a range of interactive fields will be employed to suggest their potential constellating power on the archetypal realm.

JOSEPH CAMBRAY, Ph.D., is Past-President and CEO of Pacifica Graduate Institute (Santa Barbara, California, USA) and Past-President of the IAAP – International Association for Analytical Psychology; he has served as the US Editor for *The Journal of Analytical Psychology* and was a faculty member at Harvard Medical School in the Department of Psychiatry, Center for Psychoanalytic Studies. He currently works as Jungian analyst currently in the Santa Barbara area of California. His areas of interest include exploration of the interfaces between Jungian and post-Jungian thought with advances in various fields of science. In particular, he has used complexity theory including systems with emergent properties to critically reexamine fundamental Jungian concepts and methods. He has also applied contemporary knowledge to the study of historical events read through a Jungian lens. His numerous publications include *Analytical Psychology—Contemporary Perspectives in Jungian Analysis* (edited with Linda Carter, 2004), his Fay Lectures, *Synchronicity: Nature and Psyche in an Interconnected Universe* (2009), and *Research in Analytical Psychology: Applications from Scientific, Historical and Cross-Cultural Research* (edited with Leslie Sawin, 2018). He has also published more than 60 book chapters and papers in a range of international journals and regularly lectures internationally.

**“Nel nostro universo luce e ombra sono legate in modo indissolubile”
[‘In our universe, light and shadow are inextricably intertwined’]**

PATRIZIA CARAVEO

(IASF – Institute of Space Astrophysics and Cosmic Physics, Milan / INAF – Istituto Nazionale di Astrofisica / SAI – Società Astronomica Italiana)

(Lecture in Italian)

We are minority shareholders in a universe dominated by dark matter and dark energy. However, it is the light emitted by celestial objects composed of ‘ordinary’ matter that allows us to map and measure the dark component. Establishing the existence and measuring the quantity of dark matter has been one of the great achievements of astronomy in the last century. Mass deflects light, and gravitational distortions offer us ever new ways to measure what is there but cannot be seen. There are still many points to be clarified, which is why we expect a lot from new telescopes operating on the Earth’s surface and in space. When talking about the dark side of the universe, we cannot forget black holes, which are difficult to study because they emit nothing. They are enigmatic celestial objects that fascinate the public and always offer new discoveries to physicists and astronomers. We can only detect their presence by studying the disturbance they cause to nearby stars or by listening to the gravitational hum of the universe. When a pair of black holes collide, the birth of a new black hole is announced by a tsunami of gravitational waves. By combining the ability to see and hear, we are making great strides in understanding the most extreme and fascinating objects in our universe.

PATRIZIA CARAVEO is a Research Director at the INAF – National Institute for Astrophysics and has directed the IASF – Institute of Space Astrophysics and Cosmic Physics in Milan (Italy). For her contributions to understanding the high-energy emission of neutron stars, she received the National President’s Award in 2009 and the Enrico Fermi Award from the Italian Physical Society in 2021. In 2014, she was included in the list of Highly Cited Researchers and received the Outstanding Achievement Award from Women in Aerospace Europe. Author of over 470 scientific articles, with an impact factor >120, she is the most cited Italian female researcher active in the field of astrophysics. As a member of the Swift, Fermi, and Agile collaborations, she shared the Bruno Rossi Prize of the American Astronomical Society with her colleagues three times, in 2007, 2011, and 2012. In 2017, she was appointed Commendatore dell’Ordine al Merito della Repubblica Italiana (Commander of the Order of Merit of the Italian Republic). In 2025, she was elected President of the SAI – Italian Astronomical Society. She is a member of the 2003 Group for Scientific Research and of the 100 Women Against Stereotypes. She is also very active in popularization and has written twelve books, among which we mention here *Uomini e donne: stessi diritti?* (2017), *Conquistati dalla Luna. Storia di un’attrazione senza tempo* (2019), *I marziani siamo noi. Alla ricerca di un’altra Terra* (2019), *Il cielo è di tutti* (2020), *Sidereus Nuncius 2.0. I messaggeri celesti della nuova astronomia* (2021), *Europe in the Global Space Economy* (with Clelia Iacomino, 2023), *Troppa luce fa male. I pericoli dell’illuminazione artificiale* (2024; also released in English as *Saving the Starry Night—Light Pollution and Its Effects on Science, Culture and Nature*, 2012), and *Ecologia spaziale. Dalla Terra alla Luna a Marte* (2024, also released in English as *Space Ecology*, 2025). She also edited *Donne fra le stelle: Il ruolo della donna nella ricerca scientifica aerospaziale* (with Annamaria Nassisi, 2025).

“Dal caos al cosmo: Il *Timeo* di Platone”
[‘From chaos to cosmos: Plato’s *Timaeus*’]

FRANCO FERRARI
(Università di Pavia, Dipartimento di Studi Umanistici)

(Lecture in Italian)

Plato’s Timaeus can undoubtedly be considered the founding text of the relationship between chaos and cosmos, disorder and order. It is the first work in Western tradition to analytically describe the transition of the universe from a state of pre-cosmic disorder to a condition of cosmic order. This transition is brought about by the famous demiurge, a divine craftsman who transmits order and rationality to a visible, tangible reality endowed with disorderly and irrational movement. The lecture aims first of all to indicate the literary and theoretical sources of the scheme presented by Plato, with particular reference to the notion of Chaos in Hesiod’s Theogony. It will then analyze the meaning of Plato’s conception, attempting to answer the following questions: a) Does the description of pre-cosmic chaos refer to a real state in which the universe actually found itself before the ordering intervention of the deity, or should it be considered a didactic exposition or even a counterfactual hypothesis? b) Who and how does the transition from disorder to order take place? c) What pre-exists the cosmopoietic act of the demiurge? d) Is there an initial time (t0) when the universe passed from disorder to order, or has it always been in its current state? e) What are intellect (nous) and necessity (ananke), i.e., the two etiological factors that determine the genesis and nature of the universe, and how do they relate to each other (in opposition or cooperation)? f) Does the order that pervades the universe have ethical as well as physical significance, and why should humans reproduce the cosmic order and rhythm of the world in their own souls?

FRANCO FERRARI, born in 1964, is Full Professor of History of Ancient Late Philosophy at the University of Pavia (Italy). He previously taught History of Ancient Philosophy at the University of Salerno (Italy). His scientific interests focus on Plato’s philosophy (metaphysics, epistemology, and ethics) and on the platonic tradition in the antiquity (Middle Platonism and Neoplatonism). He has served as a Fellow of the Alexander von Humboldt Foundation in Münster (1997–1999 and 2002) and Tübingen (2009 and 2012), Germany. Currently, he is a member of the scientific board of several international journals of ancient philosophy, among which the *Revue de Philosophie Ancienne*. In 2014, he was Scientific Director and Coordinator of the UNESCO research project entitled, “La via dell’essere: Elea/Velia.” His works include *Dio, idea e materia: la struttura del cosmo in Plutarco di Cheronea* (1995), *I miti di Platone* (2006), *Socrate tra personaggio e mito* (2007), and *Introduzione a Platone* (2018). He also translated and edited – in the Series “Classici Greci della BUR” – the new editions of of Plato’s *Parmenides* (2004), *Theaetetus* (2011), and *Meno* (2016), and – for Marsilio Publishers – *The Government of Philosophers (Republic, Book IV)* (2014). He wrote the introduction to the new edition of Plato’s *Timaeus* released by the Foundation Lorenzo Valla/Mondadori publishers (edited by F.M. Petrucci, 2022). He has also published a new *Introduzione a Platone* (2018) and *La via dell’immortalità. Percorsi platonici* (“Saggi di Eranos”, 2019).

“Through Chaos to Cosmos: The Legacy of C.G. Jung”

MURRAY STEIN

(ISAP – International School of Analytical Psychology, Zurich / IAAP – International Association for Analytical Psychology)

(Lecture in English)

Part I: “Loss of Soul in the Chaos of Modernity.” As Jung considered the present condition of people who live in the secular world of modernity, dominated as it is by the philosophy of materialism and ruled by scientific methods for determining truth and value, he felt a pastoral concern for their souls. They are people whose souls have gone missing in the darkness of the unconscious. ‘Loss of soul’ is a serious psychological condition that elicited the therapeutic impulse in Jung. Moreover, he saw in these people who are bereft of mythical or religious orientation an extreme vulnerability to ideologies that create ‘mass-mindedness,’ a type of collective brainwashing. Jung’s plea is for individuals to take personal responsibility for their attitudes, feelings, thoughts, and behavior—in short, to become conscious.

Part II: “Through Chaos to Cosmos.” Jung engaged the dominant symbols of his own religious tradition in active imagination and thereby dismantled the given structures inherited from his parents and early spiritual ancestors, reducing them to their original state (‘chaos’). In active imagination, he worked with them in the cauldron of the alchemical furnace. This method had the potential eventually to create a new spirituality suitable for modern men and women. This new spirituality values wholeness over perfection and the integration of logos and eros (masculine and feminine) over one-sidedness (matriarchal or patriarchal). It is a spirituality born out of human nature (the psyche) through the opus of individuation, not given from above by authoritative predecessors. It is individual, not collective. It is what Jung would call realization of the Self in the life of the individual person. This realization lies at the heart of his opus of individuation. Jung did this work for himself, as we see in his Red Book and other writings, and he showed that it also has relevance as a method for others.

MURRAY STEIN, Ph.D., is a graduate of Yale University (B.A. in English literature), Yale Divinity School (M.Div.), and the University of Chicago (Ph.D. in Religion and Psychological Studies). He was awarded the Certificate in analytic training from the C.G. Jung-Institut of Zurich. He is presently is a Training and Supervising Analyst at ISAP – International School of Analytical Psychology in Zurich. He has been president of the Chicago Society of Jungian Analysts (1980–1985), IAAP – International Association for Analytical Psychology (2001–2004), and ISAPZURICH (2008–2012). He is the founder (with Nathan Schwartz-Salant) of Chiron Publications. He has lectured widely internationally, notably in Russia (2001–present) and in China (1994–present). He is the author of many books and articles, among which *In Midlife—A Jungian Perspective* (1983), *Jung’s Treatment of Christianity* (1985), *Transformation—Emergence of the Self* (1998), *Jung’s Map of the Soul* (1998), *The Principle of Individuation* (2006), *Outside Inside and All Around—And Other Essays in Jungian Psychology* (2017), *Four Pillars of Jungian Psychoanalysis* (2022), *The Mystery of Transformation* (2022), and *Ways to the Self: Five Conversations* (with Diane Stanley, 2024). He is the co-editor (with Nathan Schwartz-Salant) of the “Chiron Clinical Series” and (with Thomas Artz) the Series on “Jung’s Red Book For Our Time—Searching for Soul under Postmodern Conditions” (2017–2022), whose fifth and final volume—*Searching for Soul in the 21st Century: An Eranos Symposium*—originates from the international conference held in Ascona in 2022. Nine volumes of his *Collected Writings* have been published to date (I: “Individuation”; II: “Myth and Psychology”; III: “Transformations”; IV: “The Practice of Jungian Psychoanalysis”; V: “Analytical Psychology and Christianity”; VI: “Analytical Psychology and Religion”; VII: “The Problem of Evil”; VIII: “Psychology and Spirituality”; and IX: “Jungian Studies”). In recent years, he has written several plays (with Henry Abramovitch), which have been performed by an Ensemble of ISAPZURICH analysts: “The Analyst and the Rabbi” (also released as a book in 2019), “Eranos—A Play” (also released as a book in 2025), and “Twilight at Bollingen” (2025). He is the recipient of the Vision Award from NAAP – National Association for the Advancement of Psychoanalysis (1998), the Honorary Award from IFPE – International Federation for Psychoanalytic Education, and the Book Prize for *The Bible as Dream* (2019). He lives in Goldwil, Switzerland with his wife and has a private practice in Zurich and from his home.

Seminario dottorale / Ph.D. Seminar / Séminaire doctoral / Doktorandenseminar

DIMITRI D'ANDREA is Full Professor of Political Philosophy at the Department of Political and Social Sciences (DSPS) at the Università degli Studi di Firenze (Italy). He has extensively worked on Modernity Theory, the transformation of modern politics (sovereignty, legitimacy, nation-State, conflicts, and political identity) in the global age, Shoah and political evil, the political and philosophical aspects of climate change. In recent years, starting from the work of Max Weber, he has worked on the concept of World Image (*Weltbild*) and the relationship between political institutions and subjectivity. Among his publications, we list here *Prometeo e Ulisse. Natura umana e ordine politico in Thomas Hobbes* (1997), *L'incubo degli ultimi uomini. Etica e politica in Max Weber* (2005), *Felicità italiane. Un campionato filosofico* (edited with E. Donaggio and E. Pulcini, 2016), *Max Weber oggi. Ripensando politica e capitalismo* (edited with C. Trigilia, 2018), and *Pensare la politica. Una ricognizione interdisciplinare* (edited with M. Bontempi and L. Mannori, 2020).

ADRIANO FABRIS (Pisa, Italy) is Full Professor of Moral Philosophy at the University of Pisa (Italy), where he also teaches Ethics of Communication. At the same University, he serves as Director of the Interdisciplinary Center for Research in Communication. He is President of the National Society of Philosophy (Consulta Nazionale di Filosofia), Italy, and a member of the Board of Directors of the Golinelli Foundation. He is currently co-PI of the Transversal Project on AI Ethics and Deontology of the PNRR Fair Project and President (with Alfredo Rocha de la Torre) of the International Center of Studies on Contemporary Nihilism (based at the University of Tunja, Colombia). He is also Director of the Research Institute ReTe (Religions and Theology) of USI – University of Italian Switzerland, Faculty of Theology. In this field, he promoted researches on interreligious dialogue and on digital religions, as well as an international online Master Degree on Science, Philosophy, and Theology of Religions. Among his publications, we list *Teologia e filosofia* (2004), *Heidegger* (with A. Cimino, 2009), *“Essere e tempo” di Heidegger. Introduzione alla lettura* (2010), *TeoEtica. Filosofia della Relazione* (2010), *La scelta del dialogo. Breviario filosofico per comunicare meglio* (2011), *Bild als Prozess. Neue Perspektiven einer Phänomologie des Sehens* (with A. Lossi and U. Perone, 2011), *Filosofia delle religioni* (2012), *Etica delle nuove tecnologie* (2012), *Il peccato originale come problema filosofico* (2014), *Il tempo esploso* (2015), *Ethical Issues in Internet Communication* (2015), *Twitter e la filosofia* (2015), *RelAzione. Una filosofia performativa* (2016), *Ethics of Information and Communication Technologies* (2018), *Etica per le tecnologie dell'informazione e della comunicazione* (2019), *Comunicazione* (with G. Manetti, 2019), *Etica del mangiare. Cibo e relazione* (2019), *Etica e ambiguità* (2020), *Trust. A Philosophical Approach* (2020), *L'amore ambiguo: Filosofia, neuroscienze, letteratura* (2020), *Ethics of Eating and Drinking. Food and Relations* (2024), and the most recent *La filosofia nell'epoca dell'intelligenza artificiale* (2025). He also edited *Di terra e di cielo. La comunicazione a servizio di una cultura dell'incontro. Manuale di comunicazione per seminaristi e animatori* (with I. Maffei, 2017), *Etiche applicate. Una guida* (2018), *Carlo Maria Martini. La Scrittura e la Città* (with M. Fidanzio and R. Roux, 2021), *Heidegger. Una guida* (2023), and *Digital Environments and Human Relations* (with S. Belardinelli, 2024). For the “Eranos Classics” series, he edited Ernesto Buonaiuti's *Palingenesis, Immortality, and Resurrection in Primitive Christianity* (2020).

AMELIA VALTOLINA teaches Modern German Literature at the University of Bergamo (Department of Humanities), where she serves as a member of the Doctorate School in Studi Umanistici Transculturali. Expert of XIX century German prose and poetry, and in particular of Gottfried Benn's oeuvre, she devotes her attention to German contemporary poetry, to the relationships between poetry and philosophy, and the analysis of aesthetic categories (form, figure, fragment) in the literary text. She has edited the Italian translation of works by Ilse Aichinger, Gottfried Benn, Theodor Fontane, Rainer M. Rilke, and Lou Andreas-Salomé. Among her books, we list *Parole con figura. Avventure dell'immagine da Friedrich Nietzsche a Durs Grünbein* (2010), *Blu e poesia. Metamorfosi di un colore nella moderna lirica tedesca* (2002; French edition, 2006), *Parole con figura* (2010), *Il sogno della forma. Un'idea tedesca nel Novecento di Gottfried Benn* (2016), and the most recent *In absentia. Zur Poetik der Latenz in Rainer Maria Rilkes Dichtkunst* (2021, in press). The most recent books she has edited include *Natur in Transition* (“Internationale Zeitschrift für Kulturkomparatistik”, with Michael Braun and Henrieke Stahl, 2021, in press) and *“Ein Gespräch über Bäume”. Europäische ökologische Lyrik seit den 1970er Jahren* (with Michael Braun, 2021, in press). She regularly takes part to the activities of the Konrad Adenauer Stiftung in Berlin and of the Eranos Foundation in Ascona and is a member of the Gottfried-Benn-Gesellschaft. Together with Andrea Bajani, Maurizio Ferraris, Paolo Fabbri, and Talia Pecker-Berio, she was also a member of the scientific board of the Fondazione Europea del Disegno, founded in 1997 by Valerio Adami, Jacques Derrida, Carlos Fuentes, Daniel Arasse, and Saul Steinberg, and was chief editor of its *Annali* (Bruno Mondadori, il Melangolo, Quodlibet).



Iscrizioni

Il Convegno è a numero chiuso. Per questa ragione, l'iscrizione è obbligatoria, via email, scrivendo a info@eranosfoundation.org, o telefonicamente, al numero +41 (0)91 792 20 92.

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It is recommended to register for meals because there are no opportunities nearby. The cost of each individual lunch is CHF 30.-

Lingua

Le conferenze sono in lingua oppure italiana a dipendenza del relatore e della relatrice. Non è prevista una traduzione simultanea.

Language

The lectures will be either in English or in Italian, depending on the lecturer. Simultaneous translation is not provided.



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