

# Seminario: Problemas de Historia Moderna. Esoteristas y textos esotéricos en el Renacimiento.

Departamento:

Historia

Profesor:

Bubello, Juan Pablo

2°Cuatrimestre - 2017

Programa correspondiente a la carrera de Historia de la Facultad de Filosofía y Letras de la Universidad de Buenos Aires

Programas



UNIVERSIDAD DE BUENOS AIRES  
FACULTAD DE FILOSOFIA Y LETRAS

DEPARTAMENTO: Historia

ASIGNATURA:

Seminario de Investigación: "Problemas de Historia Moderna. Esoteristas y textos esotéricos en el Renacimiento"

PROFESOR/ES:

Dr. Juan Pablo Bubello

CUATRIMESTRE: Segundo

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UNIVERSIDAD DE BUENOS AIRES  
FACULTAD DE FILOSOFIA Y LETRAS  
DEPARTAMENTO DE HISTORIA  
SEMINARIO DE INVESTIGACION  
Profesor: Dr. Juan Pablo Bubello  
2º cuatrimestre 2017.  
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## **“Problemas de Historia Moderna. Esoteristas y textos esotéricos en el Renacimiento”**

### **I. Fundamentación-Objetivos.**

Tras casi tres décadas de investigaciones minuciosas, el consenso historiográfico actual en nuestro campo coincide en que los años que jalonan el siglo XVI fueron un escenario cultural muy favorable para el desarrollo de las representaciones y prácticas vinculadas con la magia natural, la tradición hermética, la cábala cristiana, la magia astral, astrología y la alquimia. Durante ese lapso, se desarrolló en la Europa occidental un *esoterismo renacentista* de características específicas –y por ende, en principio, culturalmente diferente del vigente en tiempos medievales y del que surgirá a partir del siglo XVII.

Los principales agentes que integraron ese *esoterismo* del Renacimiento fueron, entre otros: Marsilio Ficino, Giovanni Pico della Mirandola, Johannes Reuchlin, Heinrich Cornelius Agrippa, Paracelso, Guillaume Postel, Gerolamo Cardano, John Dee, Diego de Santiago, Richard Stanihurst y Giordano Bruno - quienes escribieron y publicaron sus respectivos tratados, manuscritos y libros-.

El presente seminario de investigación propone entonces, desde el enfoque histórico-cultural, el abordaje de uno de los problemas historiográficos centrales de la Europa Moderna, articulando el análisis biográfico de los esoteristas mencionados con sus textos sin perder de vista, asimismo, los problemas históricos que les conciernen y en los cuales están inmersos (redescubrimiento y reapropiación de los *Antiguos*; polémicas antiesotéricas y persecuciones; reformas religiosas y guerras de religión; orígenes de la ciencia moderna)

Con el objetivo central de que los estudiantes de la carrera de Historia se inicien en las prácticas de elaboración de un discurso historiográfico a partir del análisis de fuentes primarias y lectura crítica de bibliografía -clásica y actualizada de mediana y elevada complejidad-; se examinarán los términos de la indagación histórica actual sobre el esoterismo y los debates que se han suscitado, y, al mismo tiempo, los estudios de caso en los cuales se revelan con intensidad las cuestiones principales que este vasto problema plantea.

### **II. Equipo Docente.**

Profesor Adjunto: Dr. Juan Pablo Bubello.  
Profesor Ayudante: Mgr. Mariano Luis Villalba

### III. Contenidos y bibliografía.

#### **Unidad 1. Introducción. El esoterismo occidental como objeto de estudio histórico-cultural: debates clásicos, enfoques e investigaciones actuales.**

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#### **Unidad 2. Hermes Trismegisto en el Renacimiento (hasta la datación correcta del *Corpus Herméticum*)**

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Trismegisto y la magia", pp. 63-80; cap. XXI "Después de la correcta datación de Hermes Trismegisto", pp. 452-489)

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### **Unidad 3. Marcilio Ficino, *De Vita Coelitus Comparanda* (1489), hermetismo, platonismo y magia astral.**

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**Unidad 10. John Dee, *The Hieroglyphic Monad* (1564), alquimia y magia angélica.**

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## **Unidad 12. Giordano Bruno, *De Magia* (1589), magia natural.**

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- Giovanni Pico della Mirándola, *Conclvsiones sive Theses DCCCC*, 1486 (se utilizará la edición bilingüe latín – inglés: *Syncretism in the West: Pico's 900 Theses (1486). The evolution of traditional religious and philosophical systems, with text, translation and commentary* by S. A. Farmer, Medieval and Renaissance Texts & Studies, Arizona State University, Arizona, 1998, pp. 210-555)
- Johann Reuchlin, *De Arte Cabbalistica*, 1517 (se utilizará la edición traducida al inglés publicada por University of Nebraska Press, 1993)
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- John Dee, *The Hieroglyphic Monad*, London, 1654.
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- Diego de Santiago, *Arte Separatoria y modo de apartar todos los licores, que se sacan por via de destilación: para que las medicinas obren con mayor virtud y presteza*, Sevilla, 1598.
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#### IV. Requisitos.

Preferentemente, que los asistentes hayan cursado Historia Medieval e

Historia Moderna y posean capacidad de lectura de textos en idioma inglés.

**V. Asistencia. Actividades planificadas. Criterios de Evaluación. Promoción.**

Conforme a la reglamentación vigente, los asistentes deben cumplir con una asistencia no inferior al 80% de las clases programadas.

El seminario se desarrollará durante el segundo cuatrimestre del año académico 2017, en sesiones semanales de trabajo de 4 horas.

Las actividades planificadas se asentarán fundamentalmente sobre la base de dos estrategias:

a) cada sesión se basará en un cronograma de lecturas obligatorias previas por parte de los asistentes y en exposiciones magistrales del docente a cargo durante las primeras dos horas (acompañadas periódicamente por la exhibición de imágenes en *powerpoint* y, en una clase específica, la proyección del film *Giordano Bruno* –Ponti, 1973).

b) en las dos horas siguientes de cada sesión, se organizarán presentaciones críticas de textos por parte de los alumnos -para su debate en general-. Se considerará una buena presentación aquella que se desarrolle durante 15 a 20 minutos y que contenga los siguientes elementos:

- explicita algún tipo de información adicional que identifique al autor.
- precise en qué contexto historiográfico se enmarca el autor.
- efectúe –con palabras propias- una síntesis del argumento del texto, exponiendo de tal forma sus líneas directrices que aquél que no lo hubiese leído se encuentre en condiciones de entenderlo.
- seleccione -y explicita- dos o tres citas significativas del texto que permitan comprender las intenciones del autor.
- efectúe una evaluación crítica del texto, a la luz del resto de la bibliografía abordada en el seminario.
- emita una opinión personal sobre: complejidad, relación con la/s fuente/s, pertinencia respecto del tema discutido, etc.

La cursada del seminario se aprobará con mínimo de 4 (cuatro) si se han cumplido los requisitos mínimos de asistencia y se ha participado activamente en las presentaciones críticas de textos bajo las condiciones mencionadas precedentemente.

La promoción del seminario se alcanzará con mínimo de 4 (cuatro) con la aprobación de un trabajo monográfico final de un máximo de 20 páginas de extensión a presentarse después de finalizada la cursada dentro del plazo establecido en la reglamentación vigente.

La monografía final desarrollará un discurso historiográfico centrado en el análisis de alguna de las fuentes señaladas en este programa (que será de elección individual de cada asistente pero con acuerdo del docente a cargo) y deberá incluir:

- una revisión crítica de la bibliografía pertinente utilizada y su descripción ajustada a la fuente.
- un análisis pormenorizado de la fuente seleccionada en relación a alguno de los problemas abordados durante el transcurso del seminario.
- una discusión de los problemas metodológicos enfrentados.
- utilización de citas bibliográficas a pie de página y listado de bibliografía consultada al final, conforme los modelos académicos convencionales de redacción de textos.

## VI. Bibliografía complementaria. Historia del Esoterismo en la Europa medieval y moderna.<sup>1</sup>

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2016. HIRAI, Hiro, "The Word of God and the Universal Medicine in the Chemical Philosophy of Oswald Croll", en PURS, Ivo & KARPENKO, Vlasimir (eds.), *Alchemy and Rudolf II: Exploring the Secrets of Nature in Central Europe in the 16th and 17th Centuries*, Prague, Artefactum - Institute of Art History of the Czech Academy of Sciences-, pp. 381-385.
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2015. ASPREM, Egil, "Dis/unity of knowledge: models for the study of Modern Esotericism and Science", en *Numen*, 62, pp. 538-567.
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2015. COPENHAVER, Brian P., *Magic in western culture. From Antiquity to the Enlightenment*, USA., Cambridge University Press.
2015. RAY, Meredith K., *Daughters of Alchemy. Women and Scientific Culture in Early Modern Italy*, London, Harvard University Press.
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2015. SZÖNYI, György E., "The Hermetic revival in Italy", en PARTRIDGE, Christopher (ed.), *The Occult World*, London - New York, Routledge, pp. 51-74.
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2015. FORSHAW, Peter, "Kabbalah", en PARTRIDGE, Christopher (ed.), *The Occult World*, London - New York, Routledge, pp. 541-551.
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<sup>1</sup> Se encuentra a disposición de los alumnos interesados en incorporarla al trabajo final.



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- 2013: IDEL, Moshe, "Anamnesics and Music, or Kabbalah as renaissance before the Renaissance", en *Rivista di Storia e Letteratura Religiosa*, XLIX, 2, pp. 389-413.
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- Phenomena of Tarantism", en GENESIN, Monica & RIZZO, Luana (Hrsg.), *Magie, Tarantismus und Vampirismus Eine interdisziplinäre Annäherung*, Hamburg, Verlag Dr. Kovai, pp. 147-159.
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**Anexo. Cronograma de clases y lecturas**  
**(consultar en el programa las citas completas de los textos)**

**Clase 1 (segunda semana de agosto)**

(Sin clase. Jornadas Interescuelas)

**Clase 2 (tercera semana de agosto). Introducción.**

**Bibliografía general.**

2010. BUBELLO, J., *Historia del esoterismo...* pp.13-22.  
2009. COUDERT, A., "From 'the Hermetic Tradition' to 'Western Esotericism'" ... pp. 117-123.  
2006. HANEGRAAFF, W. ..., *Dictionary of Gnosis and...* pp. 336-340)  
2005. BUBELLO, J., "El aporte de la historiografía francesa actual en torno al centenario debate sobre el concepto de 'Magia'"... pp. 73-104.  
2002. GATTI, H., "Frances Yates's hermetic renaissance in the documents held in the Warburg Institute Archive"... pp. 193-210.  
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2007. EBELING, F., *The secret history of Hermes Trismegistus...* III. Renaissance. Primeval Wisdom for a New World, pp. 59-90.  
2005. MORESCHINI, C., "L'ermetismo del Rinascimento da Marsilio Ficino a Ludovico Lazzarelli"... pp. 33-60.  
2000. COPENHAVER, B., "Introducción", en *Corpus hermeticum y Asclepio* (1992), Madrid, Siruela, pp. 17-111.  
1994. YATES, F., *Giordano Bruno y la Tradición Hermética* (cap. 1 "Hermes Trismegisto", pp. 17-36; cap. 3 "Hermes Trismegisto y la magia", pp. 63-80; cap. XXI "Después de la correcta datación de Hermes Trismegisto", pp. 452-489)  
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2009. VAN BLADEL, K., *The arabic Hermes...* pp. 121-234 -selección.  
1995. FAIVRE, A., *The eternal Hermes. From greek God to alchemical Magus*, USA., Phanes Press (cap. 1, pp. 13-54)

**Clase 4 (quinta semana de agosto). Marcilio Ficino.**

**Bibliografía general.**

2012. CORRIAS, A., "Imagination and memory in Marsilio Ficino's Theory of the Vehicles of the Soul"... pp. 81-114.  
2011. KLITENIC WEAR, S., "Ficino Hymn's and the Renaissance Platonic Academy"... pp. 133-151.  
2011. CLYDESDALE, R., "'Jupiter tames Saturn': Astrology in Ficino's *Epistolae*"... pp. 117-133.  
2010. HANEGRAAFF, W., "The Platonic Frenzies in Marsilio Ficino"... pp. 553-567.  
2006. ALLEN, Michael, "Ficino, Marsilio" en HANEGRAAFF, W., ... *Dictionary of Gnosis...* pp. 360-367.  
2004. OGREN, B., "Circularity, the Soul-Vehicle and the Renaissance rebirth of Reincarnation: Marsilio Ficino and Isaac Abarbanel on the possibility of Transmigration"... pp. 63-95.  
2002. SALAMAN, C., "Echoes of Egypt in Hermes and Ficino" en ALLEN, Michael J. B.; REES, Valery, (eds.), *Marsilio Ficino...* pp. 115-136.  
2002. IDEL, M., "Prisca Theologia in Marsilio Ficino and in some Jewish Treatments" en ALLEN,

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#### **Clase 5 (primera semana de septiembre) Giovanni Pico della Mirandola.**

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2007. RABIN, S., "Pico on Magic and Astrology" en DOUGHERTHY, M. V, (edit.), *Pico della Mirandola...* pp. 152-178.
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2006. BLACK, C., *Pico's Heptaplus...* (cap. 1 "Pico's life and works", pp. 5-25)
2005. BUZZETA, F., "La sapienza della cabala in Giovanni Pico della Mirandola", en *Pan*, 23, pp. 313-332.
2002. COPENHAVER, B., "The secret of Pico's *Oration*: Cábala and Renaissance philosophy", en *Midwest Studies in Philosophy*, XXVI, pp. 56-81.
1999. COPENHAVER, B., "Number, shape and meaning in Pico's Christian Cabala: the upright Tsade, the closed Mem, and the gaping jaws of Azazel", en GRAFTON, Anthony & SIRAJI, Nancy (eds.), *Natural Particulars...* pp. 25-76.
1994. YATES, F., *Giordano Bruno y la Tradición Hermética* (cap. 5 "Pico della Mirandola y la Magia Cabalística", pp. 105-141)
1989. WIRSZUBSKI, Ch., *Pico della Mirandola's encounter with Jewish Mysticism...* ("Part Three. What Kabbala meant to Pico", pp. 121-201)
1979. SECRET, F., *La kabbala cristiana del Renacimiento* (cap. 3, "Pico de la Mirandola y el retorno italiano de la Kabbala Cristiana", pp. 42-61)
1972. WIND, E., *Los misterios paganos del Renacimiento ...* (cap. III. "La medalla de Pico della Mirandola", pp. 45-61)
1969. WIRSZUBSKI, Ch., "Giovanni Pico's Book of Job", en *Journal of the Warburg and Courtauld Institutes*, Vol. 32, pp. 171-199.
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2009. OGREN, B., "The forty-nine gates of wisdom and forty-nine ways to Christ: Giovanni Pico

della Mirandola's *Heptaplus* and Nahmanidean Kabbalah", en *Rinascimento...* pp. 27-45.  
1982. NOVACK, B. C., "Giovanni Pico della Mirandola and Jochanan Alemanno", en *Journal of the Warburg and Courtauld Institutes...* pp. 125-147.

### **Clase 6 (segunda semana de septiembre) Johannes Reuchlin.**

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2008. IDEL, M., "Johannes Reuchlin: Kabbalah, Pythagorean philosophy and modern scholarship", en *Studia Judaica*, 16, pp. 30-55.  
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### **Clase 7 (tercera semana de septiembre) Heinrich C. Agrippa.**

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2015. HANEGRAAFF, W., "Heinrich Cornelius Agrippa", en PARTRIDGE, Christopher (ed.); *The Occult World*, London-New York, Routledge, pp. 92-99.  
2009. HANEGRAAFF, W., "Better than Magic. Cornelius Agrippa and Lazzarellian Hermetism", en *Magic, Ritual and Witchcraft...* pp. 1-25.  
2007. ZAMBELLI, P., "Agrippa of Nettesheim as a critical magus" en ZAMBELLI, Paola, *White magic, black magic...* pp. 115-137.  
2006. VALENTE, M., "Agrippa, Heinrich Cornelius" en HANEGRAAFF, W... *Dictionary of Gnosis...* pp. 4-7.  
2003. LEHRICH, Ch., *The language of demons...* (cap. 1 "Introduction", pp. 1-43; cap. 2 "Logos and Nature", pp. 43-97; cap. 4 "The language of demons and angels", pp. 147-212; cap. 5 "Conclusions", pp. 213-226)  
1994. YATES, F., *Giordano Bruno y la Tradición Hermética...* (cap. 7 "El estudio de Cornelio Agrippa sobre la magia renacentista", pp. 156-171)  
1959. NAUERT, Ch., "Agrippa in the Renaissance Italy: the Esoteric tradition" en *Studies in the Renaissance*, Vol. 6, pp. 195-222.  
1911. ORSIER, J., *Henri Cornelis Agrippa. Sa vie et son oeuvre d'après sa correspondance (1486-1535)*, Paris, Bibliothèque Chacornac.

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1988. KEEFER, M., "Agrippa's dilemma: Hermetic "rebirth" and the ambivalences of *De vanitate* and *De occulta philosophia*" en *Renaissance Quarterly...* pp. 614-653.  
1976. ZAMBELLI, P., "Magic and radical reformation in Agrippa of Nettesheim" en *Journal of the Warburg and Courtauld Institutes...* pp. 69-103.  
1957. NAUERT, Ch., "Magic and skepticism in Agrippa's Thought" en *Journal of the History of Ideas*, Vol. 18, 2, pp. 161-182.

### **Clase 8 (cuarta semana de septiembre). Paracelso.**

#### **Bibliografía general.**

2015. WEEKS, A., "Paracelsus", en PARTRIDGE, Christopher (ed.), *The Occult World*, London-New York, Routledge, pp. 99-107.  
2015. FORSHAW, P., "*Morbo spirituali medicina spiritualis convenit*: Paracelsus, Madness, and Spirits" en SCHNEIDER, Steffen (ed.), *Aesthetics of the Spirits...* pp. 287-307.  
2007. ROOS, A. M., *The Salt of the Earth...* (cap. 2 "Paracelsian concepts of salt", pp. 10-46)



2006. BENZENHÖFER, Udo & GANTENBEIN, Urs Leo, "Paracelsus" en HANEGRAAFF, W. ... *Dictionary of Gnosis...* pp. 922-931.
2005. MORAN, B., *Distilling knowledge...* (cap. 3 "Paracelsus and the Paracelsians. Natural relationships and separation as creation", pp. 67-98)
2004. NEWMAN, W., *Promethean...* (cap. 4 "Artificial life and the Homunculus", pp. 164-237).
2000. FAIVRE, A., NEEDLEMAN, J. [comps.], *Espiritualidad de los movimientos esotéricos modernos...* (capítulo V "Paracelso y sus seguidores", pp. 221-259)
1997. WEEKS, A., *Paracelsus. Speculative theory and the crisis of the Early Reformation...* (cap. 1 "The ambiguities of Paracelsus", pp. 21-49).
1994. BIANCHI, M., "The visible and the invisible. From Alchemy to Paracelsus", en RATTANSI, P. & CLERICUZIO, A. (eds.), *Alchemy and Chemistry...* pp. 17-50.
1964. DEBUS, A., "The Paracelsian Aerial Niter" en *Isis*, Vol. 55, No. 1, pp. 43-61.
1956. MAZAHERI, A. "Paracelse alchimiste. Notes critiques et positives", *Annales...* pp. 183-193.

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2014. HEDESAN, G., "The mystery of *Misterium Magnum*: Paracelsus's alchemical interpretation of Creation in *Philosophia ad Atheniensis* and its early of modern commentators", en VANDER STICHELE, Caroline & SCHOLZ, Susanne, *Hidden truth from Eden...* pp. 141-162.
1979. BRANN, N., "Was Paracelsus a disciple of Trithemius?" en *Sixteenth Century Journal*, Vol. 10, 1, pp. 70-82.

#### **Clase 9 (primera semana de octubre) Guillaume Postel.**

##### **Bibliografía general.**

2014. WEISS, J., "A Journey encompassing Jerusalem: Some Remarks on Guillaume Postel and Abraham Ben Eli'ezer Ha'Levi", en *Capitals of European Esotericism...* pp. 151-61.
2013. WEISS J., "The Quality of Guillaume Postel's Zohar Latin Translation (1547-1553)", en *Accademia: Revue de la Société Marsile Ficin*, XV, pp. 63-82.
2010. BRACH, J., "Spiritual authority and the transmission of knowledge in Christian Kabbalah: the case of Guillaume Postel (1510-1581)", en KILCHER, A., *Constructing...* pp. 303-321.
2007. WILKINSON, R., *Orientalism, Aramaic and Kabbalah in the Catholic Reformation...* (Cap. 4 "The scholars of the *Editio Princeps*: Postel", pp. 95-135)
2006. BRACH, J., "Postel, Guillaume" en HANEGRAAFF, W. ... *Dictionary of Gnosis...* pp. 970-974.
1968. DUBOIS, C., "Les métamorphoses mystiques de la sexualité dans la pensée de Guillaume Postel", en *Études françaises...* pp. 171-207.
1964. SECRET, F., "Guillaume Postel, le Pantopaeon", en *Revue de l'histoire des religions*, 165, 2, pp. 203-235.
1954. BOUWSMA, W., "Postel and the significance of Renaissance Cabalism" en *Journal of the History of Ideas*, Vol. 15, 2, pp. 218-232.

(Primera entrevista con los alumnos para definir el trabajo final)

#### **Clase 10 (segunda semana de octubre) Gerolamo Cardano.**

##### **Bibliografía general.**

2006. GRAFTON, A., SIRAI, N., "Between the election and my hopes: Girolamo Cardano and Medical Astrology" en NEWMAN, W. and GRAFTON, A., *Secrets of Nature...* pp. 69-133.
2005. BROECKE van den, S., "Evidence and conjecture in Cardano's Horoscope Collections", en OESTMANN, Günther; RUTKIN, H. Darrel; von STUCKRAD, Kocku, *Horoscopes and Public Spheres...* pp. 208-223.
2005. VON STUCKRAD, K., "The Function of Horoscopes in Biographical Narrative. Cardano and After", en OESTMANN, Günther; RUTKIN, H. Darrel; von STUCKRAD, Kocku, *Horoscopes and Public Spheres...* pp. 225-240.
2003. PREDIGER, L., "The rise and fall of Jerome Cardano", en *Proceedings of the 12th Annual History of Medicine Days...* pp. 41-46.
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1983. FIERZ, M., *Girolamo Cardano, 1501-1576. Physician, Natural Philosopher,*

*Mathematician, Astrologer, and Interpreter of Dreams...* (cap. 1 "Cardano's Life and Writings", pp. 1-37)

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#### **Clase 15. (tercera semana de noviembre)**

Cine y debate. Proyección del film *Giordano Bruno* (Ponti, 1973).

#### **Clase 16 (cuarta semana de noviembre)**

Conclusiones. Cierre y segunda entrevista con los alumnos para definir el trabajo final.

  
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