



**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*

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PROGRAMA N°:

UNIVERSIDAD DE BUENOS AIRES  
FACULTAD DE FILOSOFIA Y LETRAS  
DEPARTAMENTO DE HISTORIA  
SEMINARIO DE INVESTIGACION  
Profesor: Dr. Juan Pablo Bubello  
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Programa n°:

## **“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 Mirándola, 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.**

2010. BUBELLO, Juan Pablo, *Historia del esoterismo en la Argentina*, Buenos Aires, Biblos (introducción, pp.13-22)

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

2015. HANEGRAAFF, Wouter, "How hermetic was the Renaissance Hermetism?", en *Aries*, 15, pp. 179-209.

2009. VAN BLADEL, Kevin, *The arabic Hermes. From pagan sage to prophet of science*, Oxford University Press (Part II. "History of the Arabic Hermes", pp. 121-234)

2007. EBELING, Florian, *The secret history of Hermes Trismegistus: Hermeticism from Ancient to Modern Times*, USA., Cornell University Press ("III. Renaissance. Primeval Wisdom for a New World", pp. 59-90)

2005. MORESCHINI, Claudio "L'ermetismo del Rinascimento da Marsilio Ficino a Ludovico Lazzarelli", en *Aries*, 5, 1, pp. 33-60.

2000. COPENHAVER, Brian, "Introducción", en *Corpus hermeticum y Asclepio* (1992), Madrid, Siruela, pp. 17-111.

1995. FAIVRE, Antoine, *The eternal Hermes. From greek God to alchemical Magus*, USA., Phanes Press (cap. 1, pp. 13-54)

1994. YATES, Frances, *Giordano Bruno y la Tradición Hermética* (1964), Barcelona, Ariel (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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### **Unidad 3. Marcilio Ficino, *De Vita Coelitus Comparanda* (1489), hermetismo, platonismo y magia astral.**

2012. CORRIAS, Anna, “Imagination and memory in Marsilio Ficino’s Theory of the Vehicles of the Soul”, en *The International Journal of the Platonic Tradition*, 6, pp. 81-114.

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#### **Unidad 4. Giovanni Pico della Mirandola, *Conclvsiones sive Theses* (1486), cábala cristiana.**

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meant to Pico”, pp. 121-201)

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### **Unidad 6. Heinrich C. Agrippa, *De occulta philosophia* (1510; 1530) y *De vanitate* (1526; 1530), magia natural, magia celeste, magia ceremonial.**

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1994. YATES, Frances, *Giordano Bruno y la Tradición Hermética* (1964), Barcelona, Ariel (cap. 7 "El estudio de Cornelio Agrippa sobre la magia renacentista", pp. 156-171)

1988. KEEFER, Michael, "Agrippa's dilemma: Hermetic "rebirth" and the ambivalences of *De vanitate* and *De occulta philosophia*" en *Renaissance Quarterly*, Vol. 41, 4, pp. 614-653.

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

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2017. BUBELLO, Juan Pablo, "Cultura y política en la España temprano-moderna: la defensa de la alquimia por Richard Stanihurst y Diego de Santiago en la corte de Felipe II", en AAVV. *Estudios en Historia Moderna desde una visión Atlántica. Tendencias y perspectivas tendidas en un diálogo generacional*, Universidad Nacional de La Plata-Edulp (en prensa)
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## **Unidad 12. Giordano Bruno, *De Magia* (1589), magia natural.**

2007. ZANBELLI, Paola, "The initiates and the idiot. Conjectures on some brunian sources" & "Hermetism and magic in Giordano Bruno. Some interpretations from Tocco to Corsano, from Yates to Ciliberto", en ZANBELLI, Paola, *White magic, black magic, in the European Renaissance. From Ficino, Pico, Della Porta to Thithemius, Agripa, Bruno*. Leiden, Brill, pp. 191-253.

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1983. GRIGULEVICH, I., *Historia de la Inquisición*, México, Editorial Cartago (cap. 8 "Los Papas en el papel de Inquisidores" –apartados: "La inquisición romana y universal" y "El crimen y el castigo a Giodarno Bruno", pp. 325-347)

## **Fuentes.**

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- Marsilio Ficino, *De Vita Coelitus Comparanda*, 1489 (se utilizará la edición bilingüe latín – inglés: *Three Books on Life*, Arizona, The Renaissance Society of America, 1998, pp. 92-405 -critical edition and translation with introduction and notes by Carol V. Kaske y John R. Clark)
- 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)
- Heinrich C. Agrippa, *Three books of occult philosophy; translated out of the Latin into the English tongue by John French* (London, Printed by R.W. for Gregory Moule, 1651).
- Paracelso, *Of The Supreme Mysteries of Nature. Of Spirits of the Planets. Of Occult Philosophy. The Magical, Sympathetical and Antipathetical Cure of Wounds and Diseases. The mysteries of the twelue Signs of the Zodiack* (ed. translated by Robert Turner, London, 1655)
- Guillaume Postel, *Les Très merueilleuses victoires des femmes du Nouveau monde, et comment elles doibvent à tout le monde par raison commander... À la fin est adjoustée : La Doctrine du siècle doré, ou de l'Évangélike règne de Jésus,...* París, Jean Ruelle, 1553.
- Gerolamo Cardano, *Liber de libris propriis* (1557) -se utilizará la edición traducida al italiano con el título *Autobiografía* a cargo de Paola Franchetti, Giulio Einaudi Editore, Torino, 1945.
- John Dee, *The Hieroglyphic Monad*, London, 1654.
- Richard Stanihurst, *El toque de alquimia, en el qual se declaran los verdaderos y falsos efectos del arte, y como se conosceran las falsas practicas de los engañadores y haraneros vagamundos* (1593) -se utilizará la reedición publicada por María Tausiet (1994) como apéndice a su “El toque de alquimia: un método casi infalible dedicado a Felipe II por Richard Stanyhurst”, en Campos, J. y Fernández de Sevilla, F. (coords.), *La ciencia en el Monasterio del Escorial*, San Lorenzo del Escorial, EDES., pp. 554-558.
- 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.
- Giordano Bruno, *De Magia* (se utilizará la edición en latín: *Iordani Brvni Nolani, Opera Latine Conscripta*, Florencia, 1891, Vol. III, pp. 395-454; conjuntamente con su traducción al inglés publicada en: *Giordano Bruno, Cause, Principle and Unity and Essays on Magic*, Cambridge University Press, 2004, pp. 105-142 -translated and edited by R. J. Blackwell)

#### **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 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 nota promedio deberá ser no inferior a 4 (cuatro).

La promoción del seminario se alcanzará 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>**

2016. VILLALBA, Mariano, "Cabala y aojamiento en el 'Tratado de Fascinación' de Enrique de Villena, *Revista de Historia Melancolía*, Vol. 1, pp. 30-50.
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.
2016. ZAMORA CALVO, María Jesús, *Artes Maleficorum. Brujas, magos y demonios en el Siglo de Oro*, Barcelona, Calambur (cap. 2 "Magia", pp. 69-125)
2015. VILLALBA, Mariano, "El Tratado de Astrología atribuido a Enrique de Villena. Esoterismo en la Corte de Juan II de Castilla", en *Magallánica. Revista de Historia Moderna*, 3, pp. 186-216.
2015. MENDONÇA Jr., Francisco, "A Magia Naturalis de Giambatista della Porta: Segredo e Comunicação secreta na obra do poeta Napolitano", en *Revista Outras Fronteiras*, Cuiabá, 2, 1, pp. 2-18.
2015. HANEGRAAFF, Wouter, "The Globalization of Esotericism", en *Correspondences*, 3, pp. 55-91.
2015. ASPREM, Egil, "Dis/unity of knowledge: models for the study of Modern Esotericism and Science", en *Numen*, 62, pp. 538-567.
2015. WILLARD, Thomas, "Astrology, alchemy and other Occult Sciences" en CLASSEN, Albrecht, *Handbook of Medieval Culture*, Germany, Degruyter, pp. 102-120.
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.
2015. FORSHAW, Peter, "The Occult Middle Ages", en PARTRIDGE, Christopher (ed.), *The Occult World*, London-New York, Routledge, pp. 34-48.
2015. SZÓNYI, György E., "The Hermetic revival in Italy", en PARTRIDGE, Christopher (ed.), *The Occult World*, London – New York, Routledge, pp. 51-74.
2015. EBELING, Florian, "Alchemical Hermeticism", en PARTRIDGE, Christopher (ed.), *The Occult World*, London-New York, Routledge, pp. 74-92.
2015. TILTON, Hereward, "The Rosicrucian Manifestos and early Rosicrucianism", en PARTRIDGE, Christopher (ed.), *The Occult World*, London-New York, Routledge, pp. 128-145.
2015. FORSHAW, Peter, "Kabbalah", en PARTRIDGE, Christopher (ed.), *The Occult World*, London – New York, Routledge, pp. 541-551.
2015. HEDESAN, Georgiana, "Alchemy", en PARTRIDGE, Christopher (ed.), *The Occult World*, London-New York, Routledge, pp. 552-564.
2015. FORSHAW, Peter, "Magical Materials and Material Survivals: amulets, talismans and mirrors in early modern Europe", en BOSCHUNG, Dietrich & BREMMER, Jan (eds.), *The materiality of Magic*, Paderborn, Wilhelm Fink, pp. 357-379.
2015. ASPREM, Egil; FLEMING, Stephen; TAVES, Ann; "Refiner's fire and the Yates Thesis: Hermeticism, Esotericism and the History of Christianity", en *Journal of Mormon History*, 41, 4, pp. 209-220.
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2014. BOGDAN, Henrik, "Freemasonry and Western Esotericism" en BOGDAN, Henrik & SNOEK, Jan (eds.), *Handbook of Freemasonry*, Leiden-Boston, Brill, pp. 277-306.
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<sup>1</sup>Se encuentra a disposición de los alumnos interesados en incorporarla al trabajo final.

- contemporary esoteric magic*, Leiden, Boston, Brill (cap. 1 "The study of contemporary magic", pp. 9-39).
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2013. STOLZENBERG, Daniel, *Athanasius Kircher and the Secrets of Antiquity*, Chicago – London, The University of Chicago Press ("Introduction", pp. 1-36).
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2013. MENDONÇA Jr., Francisco, "O poeta do Ziferis. Esoterismo e Comunicação secreta na obra de Giambattista della Porta", en *Revista Crítica Histórica*, IV, 7, pp. 186-208.
2012. CAREY, Hilary, "Henry VII's Book of Astrology and the Tudor Renaissance" en *Renaissance Quarterly*, Vol. 65, No. 3, pp. 661-710.
2012. TARRANT, Neil, "Giambattista della Porta and the Roman Inquisition: censorship and the definition of Nature's limits in sixteenth-century Italy", en *The British Journal for the History of Science*, Cambridge, pp. 1- 25.
2012. SCHUCHARD, Marsha K., *Emanuel Swedenborg. Secret agent on Earth and in Heaven. Jacobites, Jews and Freemasons in early modern Sweden*, Leiden-Boston, Brill.
2012. COLLIS, Robert, *The Petrine Instauratio. Religion, esotericism and science at the Court of Peter the Great, 1689-1725*, Leiden-Boston, Brill.
2012. MATUS, Zachary A., "Alchemy and Christianity in the Middle Ages", en *History Compass*, 10/12, pp. 934-945.
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**Buenos Aires, mayo de 2017.**

**Dr. Juan Pablo Bubello  
Facultad de Filosofía y Letras  
Universidad de Buenos Aires.**

**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)  
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2002. GATTI, H., "Frances Yates's hermetic renaissance in the documents held in the Warburg Institute Archive"... pp. 193-210.  
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1998. HANEGRAAFF, W., "The birth of a discipline"... pp. 7-17.  
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**Clase 3 (cuarta semana de agosto). Hermes Trismegisto**

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2015. HANEGRAAFF, W., "How hermetic was the Renaissance Hermetism?" ...pp. 179-209.  
2007. EBELING, F., *The secret history of Hermes Trismegistus...* III. Renaissance. Primeval Wisdom for a New World, pp. 59-90.  
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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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**Presentaciones individuales.**

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.  
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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.



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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.
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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.
2006. DAN, J., "Reuchlin, Johannes" en HANEGRAAFF, W... *Dictionary of Gnosis...* pp. 990-993.
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1976. SIKKA, Ch., "Reuchlin's The Verbo Mirifico and the magic debate of the late fifteenth century" en *Journal of the Warburg and Courtauld Institutes*, 39, pp. 104-138.

### **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)*, París, 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.

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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.
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1956. MAZAHERI, A. "Paracelse alchimiste. Notes critiques et positives", *Annales...* pp. 183-193.

#### **Presentaciones individuales.**

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.**

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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.
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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.
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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.
1998. GRAFTON, A., "Girolamo Cardano and the tradition of Classical Astrology" en *Proceedings of The American Philosophical Society...* pp. 323-354.

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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1991. SIRAI, N., "Girolamo Cardano and the Art of Medical Narrative", en *Journal of the History of Ideas*, Vol. 52, No. 4, pp. 581-602.

1984. MACLEAN, I., "The interpretation of natural signs: Cardano's *De subtilitate* versus Scaliger's *Exercitationes*" en VICKERS, B., *Occult & scientific...* pp. 231-256.

#### **Clase 11 (tercera semana de octubre) John Dee.**

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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.