



UNIVERSIDAD DE BUENOS AIRES
FACULTAD DE FILOSOFÍA Y LETRAS

DEPARTAMENTO: HISTORIA

SEMINARIO DE INVESTIGACIÓN: “PROBLEMAS DE HISTORIA MODERNA. ESOTERISMO, RELIGIÓN, CIENCIA Y PODER: MAGOS ASTRALES, CABALISTAS CRISTIANOS, ASTRÓLOGOS Y ALQUIMISTAS EN LAS CORTES DE EUROPA OCCIDENTAL (SIGLOS XV-XVII)”

PROFESOR: DR. JUAN PABLO BUBELLO

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CABALISTAS CRISTIANOS, ASTRÓLOGOS Y ALQUIMISTAS EN LAS CORTES
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a. Objetivos y fundamentación.

En la Europa Occidental que media entre los siglos XV y XVII, Marsilio Ficino, Giovanni Pico della Mirandola, Johannes Reuchlin, Johannes Trithemius, Heinrich Cornelius Agrippa, Paracelso, Guillaume Postel, Gerolamo Cardano, John Dee, Pedro Mexía, Diego de Santiago, Richard Stanihurst, Giordano Bruno, Johann Andreas, Robert Fludd, Michael Maier, Elías Ashmole y Thomas Vaughan, contribuyeron –entre otros- a conformar algunas de las principales corrientes del *esoterismo occidental* (Faivre, 1986), promoviendo textos, discursos, objetos, prácticas y representaciones heterogéneas -pero culturalmente identificables por su especificidad histórica.

Ahora, paralelamente, en este mismo marco cronológico se desarrolló un complejo proceso que se manifestó en discursos de impugnación (e inclusive prácticas persecutorias) contra todos esos *esoteristas*, impulsado *ora* por los representantes más ortodoxos de las diversas Iglesias Cristianas, *ora* por los referentes de la incipiente ciencia moderna.

Ante las intensas pujas político-culturales, los agentes del esoterismo desarrollaron, entonces, diversas tácticas: huyeron de sus lugares de residencia; construyeron –y publicaron- elaborados discursos apologéticos para legitimar sus prácticas y representaciones; se vincularon a los poderes políticos locales, regionales, reales, imperiales, eclesiásticos, en pos de protección. La suerte, empero les fue dispar: si algunos obtuvieron amparo político, otros hallaron el exilio, el encierro, la confiscación de sus bienes, la prisión o, directamente, la hoguera.

Por ende, para el presente ciclo lectivo, este seminario de investigación propone, en el cruce del enfoque cultural con la historia política, abordar uno de los problemas históricos centrales de la Europa Moderna: las complejas y problemáticas relaciones entre *esoterismo, religión, ciencia y política* entre los siglos XV-XVII, abordando sus antecedentes, estudios de caso y debates actuales (e introduciendo, como épilogo, su proyección en el lapso XVIII-XIX a la Europa occidental y a la América colonial e independiente).

Atendiendo al marco histórico central del período (redescubrimiento de los *Antiguos*, reformas religiosas y guerras de religión, orígenes de la ciencia moderna, absolutismos políticos, desarrollo de la Ilustración); el objetivo central del presente seminario de investigación es que los estudiantes de la carrera de Historia se inicien en

las prácticas de elaboración y desarrollo de un discurso historiográfico. Para ello, se prevé el desarrollo de, al menos, tres estrategias: 1) lectura crítica y debate de bibliografía pertinente -clásica y actualizada, de mediana y elevada complejidad; 2) examen de los términos del debate académico sobre el tema entre los principales especialistas de la actualidad; 3) análisis de casos puntuales merced al abordaje de fuentes primarias representativas que revelen con intensidad las cuestiones principales que este vasto problema aún plantea para la investigación académica.

b. Contenidos y bibliografía.

Unidad 1. Introducción.

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

-Panorama histórico general: el lugar de lo *mágico* en la civilización occidental.

-Antecedentes históricos del vínculo esoterismo/política en la Europa Moderna: el caso del lugar de la *magia* en la cultura cortesana medieval.

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Bibliografía complementaria.

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Unidad 2.

Prisca teología, tradición hermética, magia astral y poder a fines del siglo XV. Marsilio Ficino (1433-1499), su traducción del *Corpus Hermeticum* (1471), su *De Vita Coelitus Comparanda* (1489) y los Médici en Florencia.

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Unidad 3.

Cábala judía, Cábala cristiana y poder en el Renacimiento.

- Giovanni Pico della Mirandola (1463-1494), sus *Conclusiones philosophicae, cabalisticae et theologicae* (1486) y *Oratio de hominis dignitate* (1486) y su relación con Lorenzo de Médici en Florencia.

- Johannes Reuchlin (1455-1522), sus *De Verbo Mirífico* (1494) y *De Arte Cabbalistica* (1517) y su vínculo con Federico III Habsburgo en el Sacro Imperio Romano-Germánico.

- Johannes Trithemius (1462-1516), sus *Steganographia* (1499) y *Polygraphiae* (1518) y su relación con Maximiliano I de Habsburgo.

- Guillaume Postel (1510-1581), su *Les Très merueilleuses victoires des femmes du Nouveau monde...* (1553) y su vínculo con Francisco I y con Enrique II en Francia.

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Unidad 4.

Magia, alquimia y poder en Europa Central (primer mitad del siglo XVI)

- **Heinrich Cornelius Agrippa (1486-1535?), sus *De occulta philosophia* (1510; 1530) y *De vanitate...* (1526; 1530) y sus vínculos con Luisa de Saboya, Margarita de Austria y Hermann von Wied de Colonia.**

- **Theophrastus Phillippus Aureolus Bombastus von Hohenheim (*Paracelso*, 1493-1541) y su *Archidoxes Magicae* (c. 1525).**

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Bibliografía complementaria.

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Unidad 5.

Astrología, astronomía y poder en los siglos XVI y XVII.

- **Gerolamo Cardano (1501-1576), su *Liber de libris propriis* (1545, 1564, 1557, 1565) y su relación con el Papa Gregorio XIII en Roma.**
- **Johannes Kepler, sus *De Stella Nova* (1605; 1609), *Harmonices Mundi* (1619) y su vínculo con el Emperador Rodolfo II de Praga.**

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Unidad 6.

Alquimia, astrología, cábala, magia angélica, utopía, ciencia y poder en Inglaterra (segunda mitad del siglo XVI -primeras tres décadas del XVII).

- **John Dee (1527-1608), sus *Propaedeumata Aphoristica* (1558-1568) y *Monas Hieroglyphica* (1564) y su relación con Isabel I.**

- **Francis Bacon (1561-1626), sus *Advancement of Learning...*(1605), *Novum Organum Scientiarum* (1620) y *New Atlantis* (1627) y su vínculo con Jacobo I.**

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Unidad 7.

Astrología, alquimia paracélsica, magia natural, medicina y poder en las cortes de Carlos V y Felipe II (España, siglo XVI).

- Pedro Mexía, su *Silva de varia lección* (1540) y su relación con el emperador Carlos V.
- Richard Estanihurst, *El toque de alquimia...* (1593) y su vínculo con Felipe II.
- Diego de Santiago, *Arte Separatoria...* (1598) y su relación con Felipe II.

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Unidad 8.

Magia natural, tradición hermética, copernicanismo y persecuciones en la península itálica a fines del siglo XIX. Giordano Bruno, *De Magia* (1589), sus relaciones con Enrique III, Isabel I, Rodolfo II de Praga y sus procesos inquisitoriales en Venecia y Roma.

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Unidad 9.

Movimientos rosacruces, utopías y alquimia paracélsica. Difusión desde Alemania hacia Inglaterra, Polonia y Francia en el siglo XVII.

- Johannes Valentinus Andreae (1586-1654) sus *Fama Fraternitatis* (1614), *Confessio Fraternitatis* (1615), *Chymische Hochzeit Christiani Rosencreutz* (1616) y *Reipublicae Christianopolitanae Descriptio* (1619).

- Michael Maier (1566-1622), sus *Arcana Arcanissima* (1614), *Silentium post Clamores* (1617), *Atalanta Fugiens* (1618), *Symbola Aureae Mensae* (1618) y *Themis Aurea* (1618)

- Robert Fludd (1574-1637), sus *Utriusque Cosmi... Historia* (c. 1608), *Compendiaria Fraternitatis* (1616), *Tractatus Apologeticus* (1617), *Philosophia Moysaica* (1638)

- Michael Sendivogius (1566-1636), su *Novum Lumen Chymicum* (1604) y su relación con Rodolfo II de Praga.

- Etienne Chaumé (1603?-1659?) y su “broma burlesca” con panfletos anónimos rosacruces en París (1623)

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c. Organización del dictado del seminario y de la evaluación.

El seminario se desarrollará durante el segundo cuatrimestre del año académico 2018, 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.

- De la aprobación de la cursada.

La cursada del seminario se aprobará si se han cumplido los requisitos mínimos de asistencia (80% de las clases programadas) y si se ha participado en las presentaciones críticas de textos en las condiciones mencionadas precedentemente, obteniendo una nota mínima de 4 (cuatro).

- De la aprobación del seminario. Trabajo final integrador.

Los/as estudiantes que cumplan con los requisitos mencionados precedentemente podrán presentar el trabajo final integrador que será calificado con su nota respectiva (aprobación con un mínimo de 4 –cuatro).

El plazo de presentación del trabajo final es de cuatro años posteriores a la finalización del presente seminario.

La calificación final resultará del promedio de la nota de cursada y del trabajo final integrador.

Si el trabajo final integrador fuera rechazado (evaluado con una nota inferior a 4 –cuatro), los/as interesados/as tendrán la opción de presentarlo nuevamente antes de la finalización del plazo fijado (el/la estudiante que no presente su trabajo dentro del plazo fijado, no podrá ser considerado/a para la aprobación del seminario).

Finalizado el seminario, y como estipula el Calendario Académico, el profesor entregará la preacta donde constará la asistencia y la evaluación realizada (en el caso de estudiantes extranjeros/as que hayan presentado sus trabajos finales, la calificación será presentada de forma inmediata, sin excepción, en un plazo máximo de 1 –una- semana una vez concluida la cursada).

- Condiciones formales requeridas respecto del trabajo final.

El trabajo final integrador del presente seminario será de un máximo de 20 (veinte) páginas de extensión y deberá desarrollar 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). Asimismo, debe incluir:

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

d. Recomendaciones.

Preferentemente, que los asistentes hayan cursado Historia Medieval e Historia Moderna.

Firma

Dr. Juan Pablo Bubello