



**UNIVERSIDAD DE BUENOS AIRES
FACULTAD DE FILOSOFIA Y LETRAS**

DEPARTAMENTO: HISTORIA

SEMINARIO DE INVESTIGACION: PROBLEMAS DE HISTORIA MODERNA. ESOTERISMO ROSACRUZ, CIENCIA Y PODER EN LOS ORIGENES DE LA MASONERIA EUROPEA (siglos XVII-XVIII)

PROFESOR/A: BUBELLO, Juan Pablo

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a. Fundamentación y descripción

En torno a 1700, la masonería europea entró en un proceso de transición, donde la operativa medieval dio lugar a la especulativa moderna (FERRER BENIMELI, 2001: 26-28). Un hito de aquél cambio fue la redacción por el pastor presbiteriano y masón James Anderson (1678-1739) del célebre *The Constitutions of the Free Masons* (1723).

Es en este marco puntual, que un *corpus* de fuentes inglesas y datos históricos permiten vincular a los llamados *Masons* con los *Rosicrucians*: en el poema de Henry Adamson (1581–1637), *The Muses Threnodie* (1638), se conecta a los “*Brethren of the Rosie Cross*” con un nominado “*Mason Word*”; en los *Diaries* del alquimista apologista de los rosacruces Elías Ashmole (1617-1692), consta su ingreso a una “*masonic lodge*” (Lancashire, 16/10/1646); el alquimista Thomas Vaughan (1622-1666), tradujo y publicó por vez primera los textos rosacruces al inglés (*The Fame and Confession of The Fraternity of R. C.. Commonly of the Rosie Cross*, 1652) siendo su patrón y amigo Sir Robert Moray (1608?-1673), quien, se había iniciado en una logia masónica (20/05/1641, Edimburgh) y fue uno de los fundadores de la *Royal Society* (1660); en la poesía *The Knight* (1723) hallamos las expresiones “*Rosi-crucian Trade*” junto a “*Masons*”; y en la prensa de comienzos del siglo XVIII, leemos “*English Free-Masons*” relacionados a “*Rosicrucians*” (*Daily Journal*, 05/09/1730).

Los tres textos fundantes del *mito rosacruz* habían sido publicados a comienzos del siglo XVII en territorios germano-parlantes. La amplia circulación posterior de la *Fama Fraternitatis* (1614), la *Confessio Fraternitatis* (1615) y la *Chymische Hochzeit Christiani Rosencreutz* (1616), desataron un *frenesí* de debates entre eruditos, reyes y príncipes de Europa a favor y en contra de la por entonces mítica *fraternidad*. En esas décadas del origen de la ciencia moderna y del desarrollo posterior de la Ilustración, surgieron así los primeros rosacruces realmente existentes quienes (reapropiándose de las prácticas y representaciones esotéricas del siglo XVI: tradición hermética, cábala

¹ Los/as docentes interinos/as están sujetos a la designación que apruebe el Consejo Directivo para el ciclo lectivo correspondiente.

cristiana, magia, astrología y alquimia paracélsica), promovieron un entramado cultural novedoso que se proyectó por Europa occidental justamente cuando iba surgiendo la masonería especulativa.

Por ende, las relaciones históricas entre *esoterismo rosacruz, ciencia, poderes políticos y orígenes de la masonería especulativa* son uno de los problemas centrales de la Historia Moderna, habiendo sido ya planteado en estudios hoy día clásicos (YATES, 1972; FAIVRE, 1986; MAZET, 1992) y debatido en profundidad en investigaciones recientes (BOGDAN, 2014; SNOEK, 2016). El presente seminario de investigación propone, entonces, desde el enfoque histórico-cultural (y sin perder de vista los grandes problemas económicos, sociales, culturales y políticos que lo enmarcan), el abordaje de este problema específico de los siglos XVII-XVIII en Europa occidental.

b. Objetivos:

Que los estudiantes de la carrera de Historia asistentes al seminario:

1) se inicien en las prácticas de elaboración de un discurso historiográfico a partir de la lectura crítica de bibliografía -clásica y actualizada de mediana y elevada complejidad; 2) examinen tanto de los términos de la indagación histórica sobre el tema *supra* desarrollado como los intensos debates que se han suscitado entre los especialistas; 3) profundicen en los estudios de caso en los cuales se revelan con intensidad las cuestiones principales que este problema histórico cultural de la Europa Moderna plantea, merced al abordaje minucioso y detallado de fuentes primarias representativas; 4) se formen en la confección de monografías conforme los vigentes estándares académicos de redacción científica.

c. Contenidos:

Unidad 1. Precisiones teóricas, conceptuales y metodológicas. El estudio histórico cultural del “esoterismo occidental”.

Del concepto de “magia” al de “esoterismo”. Magia, tradición hermética y ciencia moderna durante los siglos XVI-XVIII: el enfoque clásico de Frances Yates. La historia del “esoterismo occidental” y la superación del *yates paradigm*: de Faivre a Hanegraaff. Características centrales de la Historia Cultural y el estudio del *western esotericism* entendido como fenómeno histórico-cultural: problemas, potencialidades, proyecciones, debates y realidades de su aplicación en la historia del esoterismo en occidente.

Unidad 2. Antecedentes. Lineamientos y características históricas generales de la relación esoterismo/ciencia/poder en el Renacimiento (circa 1500-1600)

Tradiciones herméticas, magia astral, cábala cristiana, astrología, alquimia. Esoterismos y ciencias renacentistas: debates. Las complejidades de la relación esoterismo/política: persecuciones, prohibiciones, impugnaciones, apologías y resistencias. Estudios de caso: Ficino, de la Mirándola, Agrippa, Cardano, Paracelso, De Santiago, Bruno.

Unidad 3. El esoterismo rosacruz en el siglo XVII. Mito e Historia (circa 1600-1650).

Textos fundantes del mito rosacruz. Los movimientos rosacruces: la explicación clásica de Yates y enfoques actuales. Los primeros rosacruces: mitos e historia. Rosacruces, ciencia y poder en la primera mitad del siglo XVII: prácticas y representaciones.

Unidad 4. Rosacruces y masonería (circa 1650-1750).

Esoterismo rosacruz, masonerías y orígenes de la ciencia moderna en la segunda mitad del siglo XVII: Ashmole, Moray, Vaughan en el contexto de la fundación de la *Royal Society*. Los rosacruces en el origen de la masonería especulativa a inicios del siglo XVIII. Masonerías en el contexto ilustrado: prácticas, representaciones, vínculos con los rosacruces. Antimasonerías en el Imperio Español del siglo XVIII. Proyecciones y desarrollos de los movimientos rosacruces y/o las masonerías más allá del siglo XVIII.

d. Bibliografía y fuentes:

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e. Organización del dictado de seminario:

El presente seminario de investigación se desarrollará durante el transcurso del segundo cuatrimestre del ciclo académico 2019 con la siguiente carga horaria:

Total de horas semanales: 4 horas

Total de horas cuatrimestrales: 64 horas

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

a) cada sesión de trabajo 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 en *powerpoint* de imágenes representativas).

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

f. Organización de la evaluación: régimen de promoción y formas y criterios de evaluación a utilizar.

Es condición para alcanzar la REGULARIDAD del seminario:

- i. asistir al 80% de las reuniones y prácticas dentro del horario obligatorio fijado para la cursada;
- ii. aprobar una evaluación con un mínimo de 4 (cuatro) la cursada (que se aprobará en este seminario 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).

Los/as estudiantes que cumplan con los requisitos mencionados podrán presentar el trabajo final integrador que será calificado con otra nota. La calificación final resultará del promedio de la nota de cursada y del trabajo final integrador.

El trabajo final integrador tendrá un máximo de 20 páginas de extensión a presentarse después de finalizada la cursada dentro del plazo establecido en la reglamentación vigente. Deberá desarrollar un discurso historiográfico centrado en el análisis de alguna de las fuentes señaladas en el programa (la cual 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.

Si el trabajo final integrador fuera rechazado, los/as interesados/as tendrán la opción de presentarlo nuevamente antes de la finalización del plazo de vigencia de la regularidad. El/la estudiante que no presente su trabajo dentro del plazo fijado, no podrá ser considerado/a para la aprobación del seminario.

VIGENCIA DE LA REGULARIDAD:

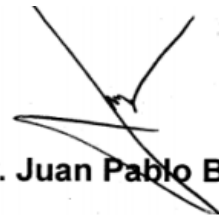
El plazo de presentación del trabajo final de los seminarios es de 4 (cuatro) años posteriores a su finalización.

RÉGIMEN TRANSITORIO DE ASISTENCIA, REGULARIDAD Y MODALIDADES DE EVALUACIÓN DE MATERIAS:

Quedan exceptuados/as de las condiciones para la Promoción Directa o con Examen Final los/as estudiantes que se encuentren cursando bajo el Régimen Transitorio de Asistencia, Regularidad y Modalidades de Evaluación de Materias (RTARMEM) aprobado por Res. (CD) N° 1117/10.

g. Recomendaciones

Preferentemente, que los asistentes hayan cursado Historia Medieval e Historia Moderna y posean capacidad de lectura de textos en idioma inglés.



Dr. Juan Pablo Bubello

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