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IMPORTANCE OF HERMETICISM FACTOR IN INVESTIGATING THINKING OF RENAISSANCE PERIOD

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Аннотация: Маълумки, Собиқ Совет Иттифоқи тарқайдан сўнг постсовет худудиди уйғониш даври маданияти ва фалсафасини ўрганишга бўлган қизиқиш янада ортди. Ушбу мақолада ренессанс даври тафаккурини тадқиқ этишининг зиддиятли жиҳатлари кўриб чиқилиб, уни тушунишдаги герметизм анъанасининг зарурати кўрсатиб берилди. Чунки, уйғониш даври гуманистик ғоялари ўзида кўплаб эзотерик анъаналари элементларини намоён қилади. Собиқ совет иттифоқининг мафкуравий монополияси барҳам топгач, турли фан соҳалари хусусан, ижтимоий гуманитар йўналишдаги тадқиқотларда парадигмал нуктаи-назардан плюралистик тамойил устунлик қила бошлади.

Калит сўзлар: Герметизм, Гермес, Поимандер, Худо = Акл = Ота = Нур, Ўғил = Сўз, Ум = Демиург, Фичино, Аслепиус, Худо-одам, бутпарастлик, Тот, Христианлик.

Аннотация: Хорошо известно, что после распада Советского Союза интерес к изучению культуры и философии эпохи Возрождения на постсоветском пространстве возрос еще больше. В этой статье обсуждаются противоречивые аспекты изучения эпохи Ренессанса и показана необходимость герметичной традиции для ее понимания. Это потому, что гуманистические идеи эпохи Возрождения отражают многие элементы эзотерических традиций. С крахом идеологической монополии бывшего Советского Союза начал доминировать плюралистический принцип с парадигматической точки зрения в различных областях науки, особенно в социальной и гуманитарной областях.

Ключевые слова: герметизм, Гермес, Поймандр, Бог = Разум = Отец = Свет, Сын = Слово, Ум = Демиург, Фичино, Асклепий, Богочеловек, язычество, Тот, Христианство.

Abstract: It is well known that after the collapse of the Soviet Union, the interest in studying the culture and philosophy of the Renaissance in the post-Soviet area grew even more. This article discusses the controversial aspects of the study of the Renaissance era and shows the need for a hermetic tradition in understanding it. This is because humanistic ideas of the Renaissance display many elements of esoteric traditions. With the collapse of the ideological monopoly of the former Soviet Union, a pluralistic principle from the paradigmatic point of view in various fields of science, particularly in the social and humanitarian field, began to dominate.

Key words: Hermeticism, Hermes, Poimander, God=Mind=Father=Light, Son=Word, Um=Demiurge, Ficino, Asclepius, God-man, paganism, Tot, Christianity.

Introduction. The effect of Hermeticism on the culture and thinking of the Renaissance period was investigated in the Post-Soviet area. Particularly, the ideas of the Hermeticism on the development of Italian Renaissance are being thoroughly scrutinized, whereas the ideas of the Hermeticism on the development of the English Renaissance are being overlooked by the researchers. Definitely, it is necessary to agree that it is impossible to understand Renaissance thinking without studying ideas which are given in the crucial source “Hermetic Corpus” by F. Yeyts.

Especially, when the ideas of J.Colet (1466-1519) who was the teacher of T. More, the supporter and friend of Erasm from Rotterdam, are spoken. It can be reassured that how the ideas of F.Yeyts were true. In the 90s of XV century, J. Colet visited Italy, became aware of the “common religion” conception which was developed by Marcilio Ficino and Giovanni Pico della Miranda and became its supporter. In this conception, the elements of all theologic traditions from the past till Christianity were collected within one doctrine. In this scientific common religion, the ideas of Plato were of importance and his doctrine was considered as a subject related to divine.[1].

Literature Review. On the impact of M. Ficino, J.Colet was interested in the ideas of Plato and new Platonism, for example Erasm wrote him about the following: “When I listen to my friend, Colet, it seems as if I was listening to Plato” [2]. However, it is quite strange that Colet criticized the pagan philosophical doctrine. It can be seen from his lecture in Oxford University: “We should only feed on Jesus. We should throw a party where the water of Moses, Jesus and Bible can be found on the table. There is not any taste of Jesus on the other pagan tables; there is only taste of Devil. Those Christians who want to be the guests of the God must not sit on the table of the Devil. Where the human feeds, there he grows up. If we follow pagan people we will lose the true rules of the God” [3]. These statements do not fit with the conceptions of M.Ficino and deny the ideas on paganism. J.Colet’s ideas have some contradiction on that view [4]. The ideas against Renaissance humanistic culture which is thought to belong to J.Colet can be hesitated. There are three approaches on philosophical historical researches about it: in the first approach, the statement above is ignored, in the second approach, it is believed to be an argument that J. Colet was conservative and antihumanist [5]. In this approach, it is considered to be contradictory part of J.Colet’s outlook [6]. Hermeticism can be essential idea-methodological basement for solving this issue. Hermeticism ideas, which are the nucleus of Renaissance culture include Gnosticism, stoicism, neoplatonism, Christianity and magic. In 1463 M.Ficino translated Hermeticism treatises which were brought from Byzantium to Western Europe by the public. M.Ficino translated treatises before the works by Plato. After the hermetic corpus, a series of “Hymns of Orpheus” and a commentary on the works of Zoroaster, believed to belong to the authors of Holdey, are translated. Hermes Trismegist, Orpheus, Zoroaster sequence M. Ficino considers correct. In the genealogy of the authors of theological works dating back to the Renaissance, the ancient divine philosophers who were the heirs or

contemporaries of Hermes to Orpheus and Zoroaster were considered ancient prophets, whose teachings were considered superior to the religions of Moses and Jesus as well as Plato.

M. Ficino considers these texts as ancient monuments, which testifies to his unprofessional approach as a philologist. He began translating the works of Plato and the Neoplatonists only a year after the translation of the Hermetic Corps. Because of his interests in the ideas of Hermeticism M. Ficino began studying magic. Natural magic was not against M. Ficino's Christian ideas. According to D. Woker and F. Yeyts there was universality of the ideas of all the things of neoplatonism in the natural magic which M. Ficino dealt with. According to "Spiritus mundi" – delicate pneumatic substantiation covering the human body and cosmos, spread all over the world and works as a means that makes stars impact on people.

M. Ficino was engaged in natural therapy in order to insert spirits of sky objects into humans' bodies, and he used different rocks, herbs, seashells, instrumental music, Orpheus anthems which are considered to be connected with various stars and planets. With the help of mascots he described the control of universe spirit. Ficino did not pay attention to the discrepancy between Christianity and his magic natural therapy.

Another author of Florence Platon academy, Giovanni Picodella Mirandolla scrutinized this issue more deeply in his scientific work. Pico's work "Speech about the value of the human" was only scrutinized among Post Soviet area's philosophical historical literature and researches. In this work human is highly valued and named as the "great miracle". This work can be evaluated as a particular humanism manifestation. There human because of his creativity was found to be equal to the as a God as a divine creature. There is some closeness between the character of human described in the "Asclepius" dialogue of Hermetic Corpus and ideas of human thinkers' books. In the Asclepius, human was considered to be worth to bow as a great miracle creature. He occupied the divine nature as if he was the God. He knows that he is close to devils by origin. He hopes his divine side but hates his human nature. It is obvious that Pico wrote about divine magic creature who had the connection with stars' devil spirits not about the human. It is the magician who, in imitation of God, summons life from the celestial bodies and brings it down to the lower-created world.

Research Methodology. There is huge difference between the ideas of Petrarca, other Renaissance humanist anthropocentrism and Pico's ideas about human value. Later, the idea given in the above by Pico's speech accelerated the interest in natural magic and occult works such as Jewish kabbala among the Renaissance thinkers. Here it is necessary to remember the idea of the speech originated in 1486. M. Pico set himself the goal of synthesizing all knowledge on a total scale. He created a speech consisting of 900 theses synthesizing occultism, philosophy and theology. In doing so, he also referred to elements of ancient esoteric schools, such as ancient philosophical schools and hermetic texts, the astrological teachings of the Hellenes, the Kabbalah of the Jews, and the hymns of the Orpheus. Importantly, the ideas of hermeticism, which syncretically represent the elements of the above-mentioned spheres in these 900 theses, served as a methodological basis. The theses

reveal despotism towards the divinity in Rome. His work “About the value of human”, also draws attention to this despotism, but Pico's thesis does not contradict the other. Together, these theses serve a fuller understanding of Christianity. The seventh magical conclusion in this work terrified Christian thinkers living in the Renaissance. It states: "No other science except magic and Kabbalah can convince us of the divinity of the human." [13] In research on the history of Renaissance magic, “The Speech on the Value of Human”, founded by Fichino and developed by Pico, is seen as the charter of freedom of the humanistic magic tradition of the Renaissance. The magic suggested by Pico consists of two parts according to the composition. The first part consists of natural magic in the spirit of Neoplatonism, founded by M. Fichino, the second part consists of numbers and a kabbalah based on the Jewish alphabet according to them. More precisely, M. Pico enriches the natural magic of M. Fichino with kabbalah. M. Pico tries to prove the truth of Christianity through this synthesis. Thus, the emergence of the ideas of hermeticism as a transitional paradigm in the Renaissance led to their influence on the ideas of various thinkers in the Renaissance.

As a result of argumentative researches in the Middle Ages led to the formation of a two-sided imagination but one conclusion about hermeticism. That is, early medieval thinkers regarded hermeticism as the most ancient doctrine that predicted the coming of Christianity. But while thinkers such as L. Lactantsi and Cyril Alexandrius have portrayed Hermes as a supporter of Christian doctrine, A. Augustine, although acknowledging the antiquity of Hermes, considered him a pagan prophet opposed to Christianity, who took his views from the demons. M. Fichino and M. Pico in their views, in the position of L. Lactantsi and Kirill Alexandrius, created the concept of a common religion or synthetic science conception based on the ideas of hermetism, enriching them with kabbalah and many other elements. However, the two contradictory conclusions about the ideas of hermetism reflected in the early medieval argumentative research in the work of J. Colet had huge impact. The ideological contradiction reflected in the passage quoted above from Colette's speech at Oxford is the result of a two-sided imagination that focuses directly on hermeticism. More precisely, the fight of the contradictory ideas of Christianity and Hermeticism put forward by A. Augustine and the tradition of Christianity and Hermeticism, initiated by L. Lactantsi and Cyril Alexandrius and continued by M. Fichino and M. Pico, can be seen in the outlook of J. Colet. In general, Christian humanism in the Renaissance had no ideological need for ancient pagan theology. One of the biographers of Erasm of Rotterdam wrote that he was furious when the thinker was addressed with the epithet Thermaximus – Triple Great. Apparently, Erasm did not like to be viewed as a hermetic thinker.

Analyses and Results. The researchers note that Erasmus did not refer to the syncretic theology of M. Fichino and M. Pico and, accordingly, may have been skeptical of the ideas reflected in the texts of hermeticity. Thus, Christian humanists such as J. Colet and Erasmus, from the position of A. Augustine, did not accept the argument that the texts of Hermeticism were the source of ancient theology. More precisely, they could not accept this concept because of their religious positions, despite the hermetic texts and their great interest in the syncretic religion or science

proposed by M. Ficino and M. Pico. Studies of Renaissance humanism in the history of philosophy have highlighted the following reasons for this phenomenon:

First, the controversy in the polemical passage from J. Colette's lecture at Oxford above may be the result of the influence of M. Pico's theses quoted from Judaism, Islam, Iran, and Holdey. After Pico's speech was published in 1496, Colette became acquainted with him.[16] In this play, J. Colette saw the synthesis of the views of Hermes, Orpheus, Zoroaster, as well as the magic of numbers of Pythagoreans and Kabbalists, rather than the ideas of Aristotle, Plato and Neoplatonism, which formed the basis of Christian scholasticism. Speaking of the beliefs of these pagan thinkers, he wrote that "their minds turned to some folly that was not nourished by Jesus" [17]. The apology of magic described in M. Pico's speech is inconsistent with J. Colet's notions of the oneness of ancient divinity. His views on the subject clearly reflect the position of typical Christian humanism. In general, unlike the humanists of the Italian Renaissance, the syncretic religion founded by the Northern European humanists M. Ficino and M. Pico and its unique ancient genealogy concept did not have much influence due to the ideological pressure of Augustine's conclusions about hermeticism. In short, the tradition of the Northern European Renaissance was not characterized by intellectualism and ideological tolerance, that is, by the incorporation of all elements of doctrine.

Secondly, in Pico's "The Speech on The Value of Human", the Pythagoreans were influenced by the idea of metempsychosis and used it as an argument to prove their point. M. Pico did not draw attention to the fact that this idea of the Pythagoreans was incompatible with Christian doctrine.

Thirdly, both M. Pico and M. Ficino faced the problem of the interdependence of esoteric ideas that were spread in writing and orally in the creation of their syncretic theological concepts. M. Pico's speech clearly reflected this problem. "Moses wrote the law, which is the property of the nations, but he interpreted it orally only to Jesus and to his followers who remained through him. As Origen said, Jesus taught his followers many wisdom of life. But the followers did not write the proverbs because they did not want these secrets to be revealed to the public, so they memorized them. This view is confirmed by Dionysius the Areopagite. "The founders of our religion did not write down its mysterious truth, but copied it from mind to mind". M. Ficino, like M. Pico, believed that in the views of Hermes, Orpheus, Zoroaster, Christian truths such as the divine Trinity, the son god who created the world - the logos, were taught [19].

L. Lactantsi, Clement Alexandrius, and A. Augustine, although inconsistent, tried to justify their great interest in occultism by relying on the antiquity of esoteric knowledge and their quotations from hermetic texts. Unlike the northern humanists, the Florentine humanists believed that the ancient esoteric ideas were not written in either the Old Testament or the New Testament, but should be sought from other sources. "M. Pico described Jesus as only leader who taught life, and the holy book was his written source, and there was nothing new in this book," wrote J. Colet.

J. Colet, a staunch Christian, rejects the idea that ancient theology was superior to the Bible. He believed that it was possible to synthesize the ideas of Christianity and antiquity. He even cited the experience of church fathers such as F. Yustin,

Clement, Origen, and Aurelius Augustine in this regard. The Stoics, Neoplatonists, and church fathers who studied the teachings of Aristotle and Plato believed that Christianity was a perfect divine philosophy that embodied all private truths in itself, according to J. Colet beliefs. All the fathers of this church, taking advantage of the intellectual and moral potential of pagan philosophy, claimed that the ancient sages were the image of science. They also argued that studying their morals would be of great benefit to the Christian. J. Colet's lectures at Oxford were based on the humanistic Christian ideas of Erasm, the central doctrine of Northern Renaissance humanism. But before studying Erasm's ideas, it was necessary to get acquainted with the philosophy of paganism, said J. Colet. "It is important to pay attention to the coherence of the years, without paying attention to ordinary authors, and, most importantly, to take a closer look at the ideas of selected thinkers, if they eventually become close to Christianity" [22]. Erasm referred to the work of a number of patristic thinkers, such as Vasily, Augustine, Jerome, and Cyprian who combined Christianity and classical antiquity [23]. J. Colet and Erasm thought it is possible to refer to the antique theology by only searching the sources of Christianity.

Fourth, philosophical historical research on the Renaissance emphasizes that the ideas of Renaissance skepticism began with the work of Erasm of Rotterdam [24]. Apart from the influence of the ideas of Pyrrho, the founder of ancient skepticism, or neopyrronism, the Renaissance skepticism founded by Erasm was also reflected in Colet's work. Accordingly, the cognitive capacity of the human mind which was glorified in the paradigm of polytheistic philosophical thought of antiquity and in the syncretic theological concepts of Fichino and Pico was suspected.

Fifth, Fichino and Pico, who generalized the ideas of hermeticism, ignored the objective approach to history, philological critical analysis, and methods of humanistic philosophical observation. Both thinkers directly accepted the philosophies of late ancient philosophers on pre-Plato and pre-Moses divine theology instead of critically analyzing Hermetic texts. The tradition of skeptical humanism founded by Erasm continued in the work of Lorenzo Valla. The last representative of this tradition, W. Grotius, was skeptical of the thesis that the "Hermetic Corps" belonged to the Areopagitic Dionysius, a contemporary of the Pavel. Colet, who called himself a grammarian, was distinguished from Fichino and Pico by his strong rationalism, critical and objective, as well as careful approach to the study of past heritage. Fichino and Pico's research into the legacy of the past in relation to magic, a firm blind belief in dubious arguments seem to be merely a passionate dream in the face of the historical-critical methodology of the Oxford reformer J. Colet. In contrast to the study of the history of Renaissance humanist philosophy, it is vital to note that Erasm and J. Colet, due to the pressure of their ideological, or more precisely, religious positions were not able to express their enormous interest in the idea of appropriateness between Hermeticism and Christianity which was originated by Lactantius, Kirill Aleksandriyski and developed by M. Fichino as well as M. Pico

This is why their worldview reflects the struggle of two opposing ideas about the ideas of hermeticism that emerged from medieval argumentative research.

Such two different approaches to the legacy of paganism in the Renaissance should not be seen as a contradiction between the Northern and Italian Renaissances.

For instance, the German naturalist and humanist Cornelia Agrippa (1486-1535) who made a significant contribution to the development of Northern Renaissance culture, published (De Occulta philosophia, 1510) *The Secrets of Occult Philosophy*.

In this sense, it can be assumed that during the Renaissance there were two different variants – the rational and mystical occult way of thinking, and accordingly the idea of the oneness of antiquity.

The formation of such two different mutually exclusive attitudes to the philosophical heritage of pagan thought in the Renaissance can be explained by the manifestation of the character of the ideas of hermeticism as a transitional paradigm at that time. Because:

1. The Renaissance was the second stage in the formation of the ideas of hermeticism as a concrete doctrine. In this second stage of the process of formation of the ideas of hermeticism as a concrete doctrine, certain regularity was manifested. According to it, the ideas of hermeticism served as a paradigm of transition in the social consciousness in the process of transformation of the paradigm of medieval philosophical thinking into the paradigm of mathematical-experimental natural science of the New Age. In this sense, it is natural to take two different approaches to the ideas of hermeticism in the Renaissance, reflecting the humanistic traditions of Oxford, formed on the basis of the ideas of Erasm and Colet, and the humanistic traditions of Florence, derived from the views of Fichino and Pico.

2. Argumentative research in the early Middle Ages formed a two-pronged approach to hermeticism. This two-pronged approach continued during the Renaissance and gave rise to the Oxford humanistic tradition based on the views of Florence and A. Augustine, based on the approach of L. Lactantsi. Despite the above-mentioned shortcomings, the traditions of the Florentine school, whose ideological roots go back to the views of L. Lactantsi, somewhat accelerated the transformation of the medieval philosophical paradigm in the social consciousness to the paradigm of philosophical thinking of the new era due to the concept of syncretic theology.

3. During the Renaissance, the ideas of Hermeticism, which synthesized elements of occult spheres such as Plato, Neoplatonism, magic, Kabbalah, took the form of syncretic religious-philosophical doctrines due to the research of Florentine humanist traditions such as M.Fichino and M.Pico. The element of natural magic introduced by M. Fichino strengthened the connection of the ideas of hermetism with the experimental sciences. For this reason, the validity of the thesis that the idea of hermetism was an ancient divine wisdom, first proposed by L. Lactantsi in the early Middle Ages and reworked during the Renaissance by Florentine humanists such as M. Fichino and M. Pico at the level of syncretic religious theological concept, is questionable. despite the fact that I. Newton and F. He played an important role in shaping the natural-scientific views of the proponents of experimental science such as Bacon. The element of natural magic in the syncretic theological concepts of M. Fichino and M. Pico created an ideologically favorable opportunity for the study of the more precisely the material condemned by the church, the recognition of material existence or nature. The principle of glorifying man, the deification of him in the concept of syncretic theology, on the one hand, created a favorable ideological environment in the social consciousness for the exchange of the principle of

cremation, first pantheistic and then deistic, which gave rise to the idea of the church's mediation between god and man. This, in turn, served as the ideological basis for the secularization process. On the other hand, F. Bacon also served as an ideological motive for the principle of establishing human dominance over nature through science.

Conclusion. In general, it is difficult to form a holistic view of the Renaissance without addressing the phenomenon of hermeticism in research aimed at studying the culture and thinking of the period. After all, the thinking of the Renaissance itself reflects the paradigm of the theological-philosophical thinking of the Middle Ages and the paradigm of experimental mathematical philosophical thinking of the New Age. In the process of transformation of the paradigm of medieval philosophical thinking into the paradigm of philosophical thinking of the New Age, the ideas of hermeticism served as a paradigm of transition in social consciousness.

His findings can be used in research, philosophy and social philosophy, history of philosophy, religion, psychology, sociology, history, and methodological approaches. The results can also be used in relevant ministries, military units and structures, in thematic events, roundtables, as well as global and regional integration processes, intercultural dialogue.

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