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Giordano Bruno (/ d? ??r ? d ?? n o? ? b r u? n o? /; Italian: [d?or?da?no ?bru?no]; Latin: Iordanus Brunus Nolanus; born Filippo Bruno, January or February 1548 – 17 February 1600) was an Italian Dominican friar, mathematician, poet, cosmological theorist, and Hermetic occultist. He is known for his cosmological theories, which conceptually extended the then-novel Copernican ...

Giordano Bruno - Wikipedia
Ithaca, NY: Cornell University Press, 1973. First US Edition. Hardcover. Octavo. 308pp. Brown cloth with gilt title, etc. to spine, colored top edge, index of names. From the publisher: A scholarly examination of the cosmology of the great hermetic philosopher who ended up a martyr to the Inquisatorial flames. Corners and spine ends lightly bumped and rubbed, top edge dusty, else a tight ...

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Cosmology Giordano Bruno Michel Paul Henri Cornell
Giordano Bruno and Galileo Galilei have been set down in history as casualties of this conflict. Filippo Bruno was born in 1548 to a father who was a minor military officer and a mother of German ancestry. A native of Nola, he was sent to the University of Naples to study literature, logic, and dialectic when he was fourteen.

View Article: Bruno and Galileo in Rome
Philosophy, Cosmology, and Mathematics. Influences. Averroes, Nicolaus Copernicus, Nicolaus Cusanus. Influenced. James Joyce, Gottfried Wilhelm Leibniz, Molière, Arthur Schopenhauer, Baruch Spinoza. Giordano Bruno (Italian: ; Latin: Iordanus Brunus Nolanus; 1548 – February 17, 1600), born Filippo Bruno, was an Italian Dominican friar, philosopher, mathematician, poet, and astrologer.

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This 16th-century work consists of vernacular dialogues that turn on the identification of the noble Pegasus (the spirit of poetry) and the humble ass (the vehicle of divine revelation). Bruno explores the nature of poetry, divine authority, secular learning and Pythagorean metempsychosis.

Giordano Bruno is one of the great figures of early modern Europe, and one of the least understood. Ingrid D. Rowland's pathbreaking life of Bruno establishes him once and for all as a peer of Erasmus, Shakespeare, and Galileo, a thinker whose vision of the world prefigures ours. By the time Bruno was burned at the stake as a heretic in 1600 on Rome's Campo dei Fiori, he had taught in Naples, Rome, Venice, Geneva, France, England, Germany, and the "magic Prague" of Emperor Rudolph II. His powers of memory and his provocative ideas about the infinity of the universe had attracted the attention of the pope, Queen Elizabeth—and the Inquisition, which condemned him to death in Rome as part of a yearlong jubilee. Writing with great verve and sympathy for her protagonist, Rowland traces Bruno's wanderings through a sixteenth-century Europe where every certainty of religion and philosophy had been called into question and shows him valiantly defending his ideas (and his right to maintain them) to the very end. An incisive, independent thinker just when natural philosophy was transformed into modern science, he was also a writer of sublime talent. His eloquence and his courage inspired thinkers across Europe, finding expression in the work of Shakespeare and Galileo. Giordano Bruno allows us to encounter a legendary European figure as if for the first time.

Giordano Bruno's The Ash Wednesday Supper is the first of six philosophical dialogues in Italian that he wrote and published in London between 1584 and 1585. It presents a revolutionary cosmology founded on the new Copernican astronomy that Bruno extends to infinite dimensions, filling it with an endless number of planetary systems. As well as opening up the traditional closed universe and reducing earth to a tiny speck in an overwhelmingly immense cosmos, Bruno offers a lively description of his clash of opinions with the conservative academics and theologians he argued with in Oxford and London. This volume, containing what has recently been claimed as the final version of Bruno's Ash Wednesday Supper, presents a new translation based on a newly edited text, with critical comment that takes account of the most current discussion of the textual, historical, cosmological and philosophical issues raised in this dialogue. It considers Bruno's work as a seminal text of the late European renaissance.

The itinerant Neoplatonic scholar Giordano Bruno (1548?1600), one of the most fascinating figures of the Renaissance, was burned at the stake for heresy by the Inquisition in Rome on Ash Wednesday in 1600. The primary evidence against him was the book Spaccio de la bestia trionfante, a daring indictment of the church that abounded in references to classical Greek mythology, Egyptian religion (especially the worship of Isis), Hermeticism, magic, and astrology. The author ofømore than sixty works on mathematics, science, ethics, philosophy, metaphysics, the art of memory, and esoteric mysticism, Bruno had a profound impact on Western thought.

Interest in extrasolar worlds is not new. From the late 17th century until the end of the 19th, almost all educated people believed that the stars are suns surrounded by inhabited planets--a belief that was expressed not in science fiction, but in serious speculation, both scientific and religious, as well as in poetry. Only during the first half of the 20th century was it thought that life-bearing extrasolar planets are rare. This is not a science book--rather, it belongs to the category known as History of Ideas. First published by Atheneum in 1974, it tells the story of the rise, fall, and eventual renewal of widespread conviction that we are not alone in the universe. In this updated edition the chapters dealing with modern views have been revised to reflect the progress science has made during the past 40 years, including the actual detection of planets orbiting other stars. More poetry from past centuries, source notes, and an extensive bibliography have been added to this edition. In addition it contains a new Afterword, "Confronting the Universe in the Twenty-First Century," discussing the relevance of past upheavals in human thought to an understanding of the hiatus in space exploration that has followed the Apollo moon landings.

This book gathers wide-ranging essays on the Italian Renaissance philosopher and cosmologist Giordano Bruno by one of the world's leading authorities on his work and life. Many of these essays were originally written in Italian and appear here in English for the first time. Bruno (1548-1600) is principally famous as a proponent of heliocentrism, the infinity of the universe, and the plurality of worlds. But his work spanned the sciences and humanities, sometimes touching the borders of the occult, and Hilary Gatti's essays richly reflect this diversity. The book is divided into sections that address three broad subjects: the relationship between Bruno and the new science, the history of his reception in English culture, and the principal characteristics of his natural philosophy. A final essay examines why this advocate of a "tranquil universal philosophy" ended up being burned at the stake as a heretic by the Roman Inquisition. While the essays take many different approaches, they are united by a number of assumptions: that, although well versed in magic, Bruno cannot be defined primarily as a Renaissance Magus; that his aim was to articulate a new philosophy of nature; and that his thought, while based on ancient and medieval sources, represented a radical rupture with the philosophical schools of the past, helping forge a path toward a new modernity.

Olli-Pekka Vainio, a leading expert in science and theology, explores questions concerning the place and significance of humans in the cosmos. Vainio introduces cosmology from a "state of the question" perspective, examining the history of the idea in dialogue with C. S. Lewis. This work, which is related to a NASA-funded project on astrobiology, ties into the ongoing debate on the relationship between Christian theism and scientific worldview and shows what the stakes are for religion and theology in the rise of modern science.

Explores key perpsectives by which we gain insight into the cosmos.

An alternative history of philosophy has endured as a shadowy parallel to standard histories, although it shares many of the same themes. It has its own founding texts in the late ancient Hermetica, from whence flowed three broad streams of thought: alchemy, astrology, and magic. These thinkers' attitude toward philosophy is not one of detached speculation but of active engagement, even intervention. It appeared again in the European Middle Ages, in the Renaissance with Rabelais, Paracelsus, Agrippa, Ficino, and Bruno; and in the early modern period with John Dee, Robert Fludd, Jacob Böhme, Thomas Browne, Kenelm Digby, van Helmont, and Isaac Newton. In the 18th-19th centuries, this book considers Lichtenberg's Fragments, Berkeley's Siris, Swedenborg, Hegel, von Baader, and great Romantics such as Novalis, Goethe, S. T. Coleridge, and E. A. Poe, as well as Nietzsche; and in the 20th century it turns to the great modernist literature of Fernando Pessoa, Robert Musil, Ernst Bloch, and P. K. Dick.

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