

Dintorni dell'infinito - Giordano Bruno e lastronomia del Cinquecento

F. Serra - DARIO TESSICINI, I dintorni dell'infinito. Giordano Bruno e l'astronomia del Cinquecento, Pisa

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In the Pimander chaps 10—12 Hermes Trismegistus had declared that the cosmos was composed of matter and soul and that the latter included Mind. Not by chance does Bruno have the distinction of being the only known sixteenth-century philosopher to have been excommunicated from all three major confessions: Roman Catholic Naples, 1576, Calvinist Geneva, 1579 and Lutheran Helmstedt, 1589. The second factor was his temperament.

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Original Latin editions respectively: De Libero Arbitrio διατριβή sive Collatio, first published at Cologne in 1524; and De servo arbitrio, first published at Wittenberg in 1525. Hence, concluded Ficino, the study of ancient Greek philosophy, especially Platonism, could rightfully serve as a handmaiden to the Christian faith. Read literally, this statement was uncontroversial.

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His Life and Thought, with an Annotated Translation of his Work On the Infinite Universe and Worlds, New York: H.

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The woodcut typifies the medieval and Renaissance picture of the cosmos that Bruno sought to discredit. At Toulouse, for example, he taught philosophy at the university for nearly two years 1579—81, but renewed conflict between Catholics and Huguenots in the summer of 1581 forced him to leave the city. In other words, the Pentateuch, which conventionally was believed to have been composed by Moses, and hence Scripture as a whole were tributaries of Egyptian lore, rather than vice versa.

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He was not the first to do so.

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