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Marsilius Ficinus; 19 October 1433 – 1 October 1499) was an Italian scholar and Catholic priest who was one of the most influential humanist philosophers of the early Italian Renaissance. He was an astrologer, a reviver of Neoplatonism in touch with the major academics of his day and the first translator of Plato's complete ...

### **Marsilio Ficino - Wikipedia**

Chapter I: Marsilio Ficino to the Reader, that this book is allegorical and anagogical rather than dogmatic Oh magnanimous Piero, it is a truly divine Pythagorean precept that mysteries and things divine are not fit to be spoken about without light.

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Marsilio Ficino, (born October 19, 1433, Figline,

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republic of Florence [Italy]—died October 1, 1499, Careggi, near Florence), Italian philosopher, theologian, and linguist whose translations and commentaries on the writings of Plato and other classical Greek authors generated the Florentine Platonist Renaissance that influenced European thought for two centuries.

### **Marsilio Ficino | Italian philosopher and theologian ...**

Marsilio Ficino, De Stella Magorum, Praedicationes (1482) Grant us your favour, My Lord, show us this day your star, the one once you showed to the Magi. The star that led the Magi to Christ, may lead us to



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Christ's mysteries. A star shall come out of Jacob, and a Sceptre shall rise out of Israel.

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Marsilio Ficino (1433–99) combined elements drawn from different philosophical, religious, and literary traditions to become one of the most famous philosophers of the Italian Renaissance. Ficino's writings, however, are difficult, and there is no single work of his that attained canonical status once the historiography of Western ...

### **Marsilio Ficino (Stanford Encyclopedia of**

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### **Philosophy)**

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evil through pleasure; but through the same things  
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Michelozzi to Marsilio Ficino xii THE LETTERS OF ...

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Marsilio Ficino on the alchemical art Item 7 from Ms. Sloane 3638. Transcribed by Justin von Budjoss. This text is a translation of a Latin text, Marsilius Ficinus, 'Liber de Arte Chemica', which was printed in the Bibliotheca Chemica Curiosa, Vol 2, Geneva, 1702, p172-183. It is not entirely certain if this text was actually written by Ficino, or was later ascribed to him.

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## **Marsilio Ficino on the alchemical art - The Alchemy Web Site**

Marsilio Ficino, Three Books on Life, p. 217. Thus Ficino prescribes that the melancholic scholar take physical exercise in Jupiter's day and hour and when the planet is otherwise astrologically strong and use Jovial things such as silver, jacinth, topaz, coral, crystal and beryl. The melancholic should look at green and airy colors, drink wine, and eat sugar and white honey.

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The leading figure in the Renaissance revival of Platonism, Marsilio Ficino profoundly influenced the philosophical thought of his own and following centuries. Born near Florence, Italy, the son of a physician, Ficino received his early training in philosophy, medicine, and theology and devoted himself to the study of Greek.

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Phoebus, who so illuminates the seeking souls and the things sought with copious light, that we find clearly what we sought. Gracious Venus is added, the mother of the graces; and with her all-bountiful and joyful rays she so enhances and adorns the material,

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that whatever both by Mercury's instigation has been

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1 EXCERPTS FROM LETTERS BY MARSILIO FICINO My immense love for you, excellent Lorenzo, has long prompted me to make you an immense present. For anyone who contemplates the heavens, nothing he sets eyes upon seems immense, but the heavens themselves.

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If you have read one paragraph of any James Hillman book, you know Marsilio Ficino is the Godfather of

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archetypal psychology. This man turned Western Europe on its psychological ear. Ficino's occult vision of eros and beauty influenced not only Botticelli and Michelangelo, but everyone else ever since who cares about love and soul. A must for your archetypal library.

As the first translator of Plato's complete works into Latin, the Florentine writer Marsilio Ficino (1433-99) and his blend of Neoplatonic and Hermetic philosophy were fundamental to the intellectual atmosphere of the Renaissance. In Spain, his works were regularly read, quoted, and referenced, at least until the nineteenth century, when literary critics and

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philosophers wrote him out of the history of early modern Spain. In *Ficino in Spain*, Susan Byrne uses textual and bibliographic evidence to show the pervasive impact of Ficino's writings and translations on the Spanish Renaissance. Cataloguing everything from specific mentions of his name in major texts to glossed volumes of his works in Spanish libraries, Byrne shows that Spanish writers such as Miguel de Cervantes, Lope de Vega, Bartolomé de las Casas, and Garcilaso de la Vega all responded to Ficino and adapted his imagery for their own works. An important contribution to the study of Spanish literature and culture from the fifteenth to the seventeenth centuries, *Ficino in Spain* recovers the

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role that Hermetic and Neoplatonic thought played in the world of Spanish literature.

This collection of essays analyses the publication and reception history of sixteenth-century Iberian books of chivalry in English translation in early modern England. A comprehensive introduction explains the subject, its importance for the study of early modern fiction writing in general, and the state of Anglo-Spanish literary relations at the time. Various contributors consider the impact of the Iberian chivalric writing on other contemporary genres, such as native English romance, letter-writing, and chronicle, and explore the influence of translations in

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English prose fiction from the 1590s up to the mid-seventeenth century. The volume delves into Anthony Munday's role in the literary book market, approaching some of his most representative translations – Amadis, Palmendos, Primaleon of Greece, and Palmerin of England – and examining the contribution of these works to early modern cultural debates on sexuality, marriage, female individualism, colonialism, and religious controversy.

The story of the beliefs and practices called 'magic' starts in ancient Iran, Greece, and Rome, before entering its crucial Christian phase in the Middle Ages. Centering on the Renaissance and Marsilio Ficino -

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whose work on magic was the most influential account written in premodern times - this groundbreaking book treats magic as a classical tradition with foundations that were distinctly philosophical. Besides Ficino, the premodern story of magic also features Plotinus, Iamblichus, Proclus, Aquinas, Agrippa, Pomponazzi, Porta, Bruno, Campanella, Descartes, Boyle, Leibniz, and Newton, to name only a few of the prominent thinkers discussed in this book. Because pictures play a key role in the story of magic, this book is richly illustrated.

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particular attention to Raphael.

Why was the mission to the Moon named after the God of the Sun, and not after a Moon Goddess or God? In this unconventional work, Philippe Sibaud explores the symbolism behind the 1969 landing on the Moon. More than fifty years after this seminal event, and whilst the Moon is attracting renewed interest, the author offers a bold new interpretation of the iconic Apollo mission. Was the Apollo landing the ultimate triumph of solar consciousness over the ancient lunar ways, a concrete enactment of the god Apollo mythically slaying the mother dragon at Delphi, or can the whole venture be seen as the

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sacred union of Sun and Moon, birthing a new vision at a time of great need? By weaving his own personal story with a greater cultural and symbolic narrative, Philippe Sibaud invites us to reflect on the importance of myths and the power of the Imagination to unlock the deeper meaning of our individual and collective experiences. You will never look at the Moon with the same eyes again.

The first in-depth study of the life and works of Augurello, Italian alchemist, poet and art connoisseur from the time of Giorgione.



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