

Mundis World

D. G. Leahy



Mundis World:

Amor Mundi and Overcoming Modern World Alienation Justin Pack, 2019-10-17 Love in many premodern cultures extended to and permeated the world or even the cosmos but love in contemporary consumerist society tends to be sexualized romanticized and individualized As a result ancient visions of ethical love are difficult for moderns to comprehend especially those rooted in premodern Western thought or Native American thinkers that describe a love of the natural world that would help us live more responsibly on the Earth This volume retrieves the significant narratives of love of the world and the concomitant ethical ramifications of those visions and argues that our age of science and technology has destroyed the ancient living cosmos of previous visions and replaced it with a mechanical universe This shift has resulted in various forms of destruction diminishment and forgetfulness Overcoming modern world alienation requires recovering a sense of what it means to love the world and changing our practices to reflect our interconnection with it and our interdependency on it

Cursor Mundi (The Cursor O the World). Richard Morris, 1875 **Speculum Mundi, or, a Glasse representing the Face of the World. ... Whereunto is joyned an Hexameron, or a serious discourse of the causes, continuance, and qualities of things in nature, etc** John SWAN (Minister.), 1635 *Anima Mundi: The Rise of the World Soul Theory in Modern German Philosophy* Miklós Vassányi, 2010-11-16 This work presents and philosophically analyzes the early modern and modern history of the theory concerning the soul of the world anima mundi The initial question of the investigation is why there was a revival of this theory in the time of the early German Romanticism whereas the concept of the anima mundi had been rejected in the earlier classical period of European philosophy early and mature Enlightenment The presentation and analysis starts from the Leibnizian Wolffian school generally hostile to the theory and covers classical eighteenth century physico theology also reluctant to accept an anima mundi Next it discusses early modern and modern Christian philosophical Cabbala B hme and tinger an intellectual tradition which to some extent tolerated the idea of a soul of the world The philosophical relationship between Spinoza and Spinozism on the one hand and the anima mundi theory on the other is also examined An analysis of Giordano Bruno s utilization of the concept anima del mondo is the last step before we give an account of how and why German Romanticism especially Baader and Schelling asserted and applied the theory of the Weltseele The purpose of the work is to prove that the philosophical insufficiency of a concept of God as an ens extramundanum instigated the Romantics to think an anima mundi that can act as a divine and quasi infinite intermediary between God and Nature as a locum tenens of God in physical reality *Clavis Mundi The Untold Legend Of Enrique De Moluccas, The Worlds First Circumnavigator* Helmy Yahya, 2024-11-08 For more than five hundred years the world believed that the first person to have circumnavigated the earth was Ferdinand Magellan a Portuguese who became the commander of the Spanish expedition Armada de Las Molucas Magellan carried the fleet in search of the renowned Spice Islands back in 1519 1522 Unbeknownst to many Magellan did not complete this expedition and failed to reach the Spice Islands He died in

the Battle of Mactan in Cebu in the Philippine archipelago only 692 nautical miles from the Moluccas On the journey of Armada de Las Molucas Magellan was accompanied by his trusted friend Enrique de Molucas Enrique was not only a confidant and a savvy interpreter to Magellan but he was also the gateway key to the Spice Islands from which he came After Magellan s death Enrique returned to the Moluccas and thus became the first person to have circumnavigated the earth by sea Based on in depth research and studies this novel will explore the history of Enrique de Molucas which has long been hidden for centuries starting from his youth as an ordinary seaman self teaching numerous languages and becoming a masterful interpreter and negotiator to becoming the right hand man of Ferdinand Magellan the commander of Armada de Las Molucas

Pseudo-Avicenna. Liber Celi et Mundi Oliver Gutman,2022-06-08 A Critical Edition together with introduction and English translation of the Pseudo Avicenna Liber Celi et Mundi a Latin translation from Arabic of a paraphrase of Aristotle s De Caelo It was translated in Spain in the later twelfth century almost certainly by Dominicus Gundissalinus and Johannes Hispanus The text circulated widely in Western Europe in the later Middle Ages in collections of the early Latin translations of the Aristotelian corpus and of the Arabic commentaries The Origins of the Liber Celi et Mundi are unknown but the editor suggests that the author may have been the prolific Arabic translator unayn Ibn Is q This edition will be of particular interest to students of the Aristotelian tradition and the Arabic and Latin translators

Amor Mundi J.W. Bernauer,2012-12-06 The title of our collection is owed to Hannah Arendt herself Writing to Karl Jaspers on August 6 1955 she spoke of how she had only just begun to really love the world and expressed her desire to testify to that love in the title of what came to be published as The Human Condition Out of gratitude I want to call my book about political theories Arnor Mundi t In retrospect it was fitting that amor mundi love of the world never became the title of only one of Arendt s studies for it is the theme which permeates all of her thought The purpose of this volume s a ticles is to pay a critical tribute to this theme by exploring its meaning the cultural and intellectual sources from which it derives as well as its resources for contemporary thought and action We are privileged to include as part of the collection two previously unpublished lectures by Arendt as well as a rarely noticed essay which she wrote in 1964 Taken together they engrave the central features of her vision of amor mundi Arendt presented Labor Work Action on November 10 1964 at a conference Christianity and Economic Man Moral Decisions in an Affluent Society which 2 was held at the Divinity School of the University of Chicago

Shamans of the Lost World William F. Romain,2009-10-16 Shamans of the Lost World bridges the gap between recent work in the cognitive sciences and some of humankind s oldest religious expressions In this detailed look at the prehistoric shamanism of the Ohio Hopewell Romain uses cognitive science archaeology and ethnology to propose that the shamanic world view results from psychological mechanisms that have a basis in our cognitive evolutionary development The discussions in this volume of the most current theories concerning how early peoples came to believe in spirits and gods as well as how those theories help account for what we find in the archaeological record of the Hopewell are of interest to

archaeologists and cognitive scientists alike **Amor Mundi** Dušan Veličković, 2001 Novitas Mundi D. G. Leahy, 1994-07-01 The Prolegomena sets out the fundamental perception of the history of being now operative in consciousness The center of the book is comprised of a two part Reflection on the History of Being Part I is an examination of the impact made on the shape of scientific philosophy by the fact of Christian faith Aristotle the sacra doctrina of Thomas Aquinas and their relationship with the modern thinkers Descartes Kant Hegel and Kierkegaard are examined in this section In Part II the history of the conception of time becomes the measure of a prospective analysis of the limits essential to the modern enterprise Augustine Leibniz Husserl and Heidegger become the major figures here and there is a specific delineation of the relationship of the phenomenologists to Kierkegaard and Hegel *Cursus Mundi (The Cursus O the World)*. Richard Morris, 1876 Historiae Mundi Bloomsbury Publishing, 2013-11-20 Universal History is a type of history that attempts to explain the world beyond the immediate surroundings of the author It reflects a desire to synthesise the mass of written and oral knowledge about the past and to introduce a systematic interpretation The purpose of this collection is to re examine the notion of Universal Historiography with a focus on its appearance in the Greek and Roman world and on the legacy that ancient authors offered to later generations Fifteen new essays by a diverse set of international scholars tackle questions of definition and illustrate the diversity of its forms structures themes and analyses The collection explores the historical and intellectual contexts which gave rise to universalist thought and its reputation and reception in antiquity and beyond This book will appeal to those interested in Graeco Roman historiography and those with an interest in the Arabic Early Christian and modern reception of ancient historiography **De Contemptu Mundi** Saint Eucherius of Lyons, Aeterna Press, For some reason Eucherius is hard to find in English It is remarkable but apparently true that the only unabridged English translation of any of his spiritual writings is the work you are about to read here reissued with slightly modernized spelling and punctuation but otherwise just as it first appeared in 1654 Happily by way of compensation it is a very remarkable English version The work of the brilliant Cavalier poet and mystical visionary Henry Vaughan the Silurist The World Contemned was the first part of a spiritual anthology called Flores Solitudinis which Vaughan had hoped would trigger a monastic revival in the Church of England Though that hope went unfulfilled in Vaughan's lifetime his translation lives on to inspire modern English speakers to a life of angelic holiness Aeterna Press De Aeternitate Mundi John Peckham, 1993 This dual language book is a translation of John Peckham's De aeternitate mundi On the Eternity of the World written probably in 1270 Peckham was born in England around 1230 He pursued studies in Paris where he may have been a student of Roger Bacon's and at Oxford He returned to Paris some time between 1257 and 1259 to study theology and in 1269-1270 became magister theologiae It was at this time that he presumably wrote the essay translated here and presented it as part of his inception the equivalent of a doctrinal defense in 1271 when he sought to become a magister regens a member of the theological faculty While Peckham was studying in Paris two controversial theological innovations were being

debated The first issue involved the founding of the mendicant orders Franciscans and Dominicans in the first decade of the thirteenth century Their active moving about preaching and teaching represented a departure from the established Rule of St Benedict in which Orders were largely confined to monasteries The second debate was over the introduction of the new philosophy of Aristotle The Dominicans and Franciscans found themselves allied against the Latin Averroists or Radical Aristotelians on such issues as the unicity of the intellect and the assertion of the world s eternity in the sense that it was not created The two Orders disagreed however on the truth of other Aristotelian theses such as the unicity of substantial form and the demonstrability of the world s having a beginning in time On another front having to do with the legitimacy of the Dominicans and Franciscans interpretation of religious life the two Orders united under attacks from the secular clergy Pecham a Franciscan witnessed his Order allied with the Dominicans against Averroists and secular clergy and at odds with them over Aristotelianism in orthodox theology During this tumultuous time Pecham met and probably discussed his inception with Thomas and his position on the eternity of the world can be compared to the treatment of the topic found in the writings of St Thomas Aquinas and St Bonaventure In 1279 Pecham was named the Archbishop of Canterbury by Pope Nicolas III in this position it was expected that he carry out reforms mandated by the Council of Lyons The ruling of that council included the eradication of the Averroists radical departures from theological philosophy and some of the theses held by the Thomists Pecham died in 1291 no doubt in disappointment that the reforms for which he had strived never came to pass

Cursor Mundi Early English Text Society,1893 The Mappae Mundi of Medieval Iceland Dale Kedwards,2020
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