

# Calcidius On Fate His Doctrine And Sources Philosophia Antiqua

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Explore the profound philosophical contributions of Calcidius, focusing specifically on his intricate doctrine of fate. This essential study delves into the intellectual sources that shaped his views, offering critical insights within the esteemed Philosophia Antiqua series to understand Calcidius's unique synthesis of ancient philosophical traditions on destiny and free will.

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## Calcidius on Fate

Among those who denounced the study of the philosophical tradition of classical antiquity was Manegold of Lautenbach. He aimed his fiery polemical tract, the "Liber contra Wolfelmum\

## Calcidius on Fate

Essays on key moments in the intellectual history of the West This book forms a major contribution to the discussion on fate, providence and moral responsibility in Antiquity, the Middle Ages and Early Modern times. Through 37 original papers, renowned scholars from many different countries, as well as a number of young and promising researchers, write the history of the philosophical problems of freedom and determinism since its origins in pre-socratic philosophy up to the seventeenth century. The main focus points are classic Antiquity (Plato and Aristotle), the Neoplatonic synthesis of late Antiquity (Plotinus, Proclus, Simplicius), and thirteenth-century scholasticism (Thomas Aquinas, Henry of Ghent). They do not only represent key moments in the intellectual history of the West, but are also the central figures and periods to which Carlos Steel, the dedicatory of this volume, has devoted his philosophical career.

## Calcidius on Matter His Doctrine and Sources a Chapter Int He History of Platonism

Twenty-seven authors approach the diverse areas of the cultural, religious, and social life of the twelfth century. These essays form a basic resource for all interested in this pivotal century. A reprint of the first edition first published in 1982.

### Calcidius on Matter

The first study in its entirety of this fourth-century Latin commentary on Plato's *Timaeus*, also addressing the Latin translation.

### Liber Contra Wolfelmum

Contains information on over 2,300 ancient Western philosophers, from Abammon to Zoticus. Covering the period from the seventh century BC to the seventh century AD, this book summarises the ideas of the major thinkers, and an historical overview of ancient philosophy allows them to be placed in their proper context.

### Fate, Providence and Moral Responsibility in Ancient, Medieval and Early Modern Thought

John Dillon presents an English translation of Alcinous' *Handbook of Platonism*, accompanied by an introduction and a philosophical commentary which reveal the intellectual background to the ideas in the work. The *Handbook* purports to be an introduction to the doctrines of Plato, but in fact gives us an excellent survey of Platonist thought in the second century AD. - ; Clarendon Later Ancient Philosophers This series, which is modelled on the familiar Clarendon Aristotle and Clarendon Plato Series, is designed to encourage philosophers and students of philosophy to explore the fertile terrain of later ancient philosophy. The texts range in date from the first century BC to the fifth century AD, and they cover all the parts and all the schools of philosophy. Each volume contains a substantial introduction, an English translation, and a critical commentary on the philosophical claims and arguments of the text. The accurate and faithful translations are highly readable and accompanied by notes on textual problems that affect the philosophical interpretation. No knowledge of Greek or Latin is assumed. The *Handbook of Platonism*, or *Didaskalikos*, attributed to Alcinous (long identified with the Middle Platonist Albinus, but on inadequate grounds), is a central text of later Platonism. In Byzantine times, in the Italian Renaissance, and even up to 1800, it was regarded as an ideal introduction to Plato's thought. In fact it is far from being this, but it is an excellent source for our understanding of Platonism in the second century AD. Neglected after a more accurate view of Plato's thought established itself in the nineteenth century, the *Handbook* is only now coming to be properly appreciated for what it is. It presents a survey of Platonist doctrine, divided into the topics of Logic, Physics, and Ethics, and pervaded with Aristotelian and Stoic doctrines, all of which are claimed for Plato. John Dillon presents an English translation of this work, accompanied by an introduction and a philosophical commentary in which he disentangles the various strands of influence on the text, elucidates the complex scholastic tradition that lies behind it, and thus reveals the sources and subsequent influence of the ideas expounded. -

### Aufstieg und Niedergang der römischen Welt: Principat. v

In recent decades our view of Gnosticism has been revolutionized by the discovery of a Coptic Gnostic library at Nag-Hammadi, Egypt. Currently, Gnosticism is seen as a phenomenon extending far beyond Christianity and displaying a strong Platonic influence. The opposition between the two systems was certainly not as sharp as Plotinus claimed. Where, why, and how the ideological lines were drawn is discussed in the light of the new historical evidence.

### Renaissance and Renewal in the Twelfth Century

The book explores the development of Platonic philosophy by Roman writers between the first century BCE and the early fifth century CE. Discusses the interpretation of Plato's *Timaeus* by Cicero, Apuleius, Calcidius, and Augustine, and examines how they contributed to the construction of the complex and multifaceted genre of Roman Platonism.

### Calcidius on Plato's Timaeus

This new introduction replaces Marenbon's best-selling editions *Early Medieval Philosophy* (1983) and *Later Medieval Philosophy* (1987) to present a single authoritative and comprehensive study of the period. It gives a lucid and engaging account of the history of philosophy in the Middle Ages, discussing the main writers and ideas, the social and intellectual contexts, and the important concepts used in medieval philosophy. *Medieval Philosophy* gives a chronological account which: treats all four main traditions of philosophy that stem from the Greek heritage of late antiquity: Greek Christian philosophy, Latin philosophy, Arabic philosophy and Jewish philosophy provides a series of 'study' sections for

close attention to arguments and shorter 'interludes' that point to the wider questions of the intellectual context combines philosophical analysis with historical background includes a helpful detailed guide to further reading and an extensive bibliography All students of medieval philosophy, medieval history, theology or religion will find this necessary reading.

### The Philosophers of the Ancient World

It is a remarkable fact that the writings of Philo, the Jew from Alexandria, were preserved because they were taken up in the Christian tradition. But the story of how this process of reception and appropriation took place has never been systematically researched. In this book the author first examines how Philo's works are related to the New Testament and the earliest Christian writing, and then how they were used by Greek and Latin church fathers up to 400 c.e., with special attention to the contributions of Clement, Origen, Didymus, Eusebius, Gregory of Nyssa, Ambrose, and Augustine. *Philo in Early Christian Literature* is a valuable guide to the state of scholarly research on a subject that has thus far been investigated in a rather piecemeal fashion.

### Alcinous: The Handbook of Platonism

Analyzing how Plotinus' critical reception of the Aristotelian, Stoic and Middle-Platonist notions of 'that which depends on us' lead him to a highly original interpretation of the notion, this book shows the central role of this notion in the Plotinian account of human agency.

### Neoplatonism and Gnosticism

Taking in hand the current ""discovery"" that we can listen to the cosmos, Andrew Hicks argues that sound-and the harmonious coordination of sounds, sources, and listeners-has always been an integral part of the history of studying the cosmos. In *Composing the World*, Hicks presents a narrative tour through medieval Platonic cosmology with reflections on important philosophical movements along the way. The book will resonate with a variety of readers, and it encourages us to rethink the role of music and sound within our greater understanding of the universe.

### Plato's Timaeus and the Latin Tradition

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### Medieval Philosophy

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### Jewish Traditions in Early Christian Literature, Volume 3 Philo in Early Christian Literature

Where does evil come from? If there is a sovereign creator God, as Christian faith holds, is this God ultimately responsible for evil? Does God's sovereignty mean that God causes each instance of sin and suffering? How do Satan, his demons and hell fit into God's providential oversight of all creation and history? How does God interact with human intention and action? If people act freely, does God know in particular every human decision before the choice is made? In this important book Gregory A. Boyd mounts a thorough response to these ages-old questions, which remain both crucial and contentious, both practical and complex. In this work Boyd defends his scripturally grounded trinitarian warfare theodicy (presented in *God at War*) with rigorous philosophical reflection and insights from human experience and scientific discovery. Critiquing the classical Calvinist solution to the problem of evil, he

advocates an alternative understanding of the sovereignty of the trinitarian God and of the reality of Satan that sheds light on our fallen human condition. While all may not agree with Boyd's conclusions, Satan and the Problem of Evil promises to advance the church's discussion of these critical issues.

### The Notion of That Which Depends on Us in Plotinus and Its Background

These two volumes represent the first fruits of an international project to produce a new collection - text, translation and commentary - of the fragments and testimonia relating to Theophrastus (c. 370-288/5 B.C.), Aristotle's pupil and successor as head of the Lyceum. The need for a new collection was apparent: the standard collection, by Wimmer, is already 120 years old, whereas we now have far better texts of many of the ancient authors in which fragments and testimonia of Theophrastus occur. Whilst classicists have devoted the past hundred years to bringing into the light the work of the major post-Aristotelian schools, the contribution of Theophrastus has remained obscure. The second printing contains corrections to the first. This first stage of the project presents the texts, critical apparatus and English translation of the fragments and testimonia. It contains a long methodological introduction, an index of Theophrastean texts and concordances with other collections (Scheider, Wimmer and the several recent partial editions). The second stage of the project, which Brill will also publish will consist of 9 commentary volumes, planned at present as follows: 1. Life, Writings, various reports (M. Sollenberger, Mt. St. Mary's College) 2. Logic (P.M. Huby, Liverpool University) 3. Physics (R.W. Sharples, University College London) 4. Metaphysics, Theology, Mathematics, Psychology (P.M. Huby, Liverpool University) 5. Human Physiology, Living Creatures, Botany (R.W. Sharples, University of London) 6. Ethics, Religion (W.W. Fortenbaugh, Rutgers University) 7. Politics (J. Mirhady) 8. Rhetoric, Poetics (W.W. Fortenbaugh, Rutgers University) 9. Music, Miscellaneous Items and Index of proper names, subject index, selective index of Greek, Latin and Arabic terms (several authors/editors). Most of the nine commentary volumes will include significant discussion of Arabic texts, with contributions by Dimitri Gutas (Yale University) and Hans Daiber (Free University of Amsterdam). It is expected that the first commentary volume, volume 5, will appear in the course of 1993.

### Composing the World

The study of the *Elenchos* (c. 225 CE) involves the whole range of ancient interpretative traditions concerned with Greek Philosophy, from Aristotle to the Late Neoplatonists. The present inquiry places Hippolytus' important reports about the Greek philosophers in the context of these traditions and so is able to illuminate not only what he has to offer but also to increase our knowledge of the traditions he depends on. For him the Pythagoreanizing current in Pre-Neoplatonism is of paramount importance. Accordingly, he constructs a succession (*diadoche*) starting with Pythagoras and including Empedocles, Heraclitus, Plato, Aristotle and the Stoics, and argues that the *diadoche* of the Gnostic heresiarchs is parasitical on its Pythagorean predecessor. A new assessment of the sources used — the first serious attempt since that of Diels in 1879 — hinges on an analysis of Hippolytus' method of presentation, which is a blend of cento and exegesis geared to his anti-Gnostic purpose.

### The Middle Platonists, 80 B.C. to A.D. 220

A new assessment of the philosophical traditions Hippolytus depends on and of his method of presentation. This book deals with the reception of the Presocratics, Plato and Aristotle in the first centuries CE, and is a major contribution to our knowledge of the various currents in Pre-Neoplatonic Greek philosophy.

### The Immovable Race

In his study Peter Frick starts with the examination of the theocentric structure of Philo's thought as outlined in the important passage *De Opificio Mundi* 171-2 where Philo correlates the idea of providence with his concept of God and the theory of creation. On this basis, any adequate understanding of providence in Philo must begin with the correlation between the formal aspects of the Philonic concept of God, especially the idea of God's transcendence, and Philo's conceptualization of the idea of providence in light of these formal aspects. In particular, the issue is how Philo can predicate that God is provident in nature, although God cannot be apprehended in his essence. Moreover, Philo explains the immanence of God in the cosmos in terms of the Logos and the divine powers, one of which he specifically characterizes as the providential power. Both the aspects of divine transcendence and immanence cohere in Philo's theory of creation. He conceives of the role of providence in cosmological matters as being responsible for the design, administration and continuous existence of the created

universe. Two further issues, the questions of astral fatalism and theodicy, are critically important for a thorough understanding of Philo's conception of divine providence. Philo rejects the assumption implied in astral fatalism that the stars are transcendent divinities and thus have causal powers over human affairs. And he rejects astral fatalism because it renders absurd the notion of moral responsibility. Concerning the question of theodicy, Philo proceeds from the Platonic premise that God is not the cause for evil in any way. For him, the existence of moral evil exonerates God and his providence as the cause for evil and anchors the blame in the person.

### Satan and the Problem of Evil

In her wide-ranging study *The Daimon in Hellenistic Astrology*, Dorian Greenbaum explores the daimon and astrology's connections to fate, mythology, philosophy; Greek, Egyptian, Mesopotamian, Gnostic and Mithraic religion; the doctrine of lots and allotment; concepts of fortune, love and necessity.

### Theophrastus of Eresus. Sources for His Life, Writings, Thought and Influence (2 vols)

This volume offers a collection of papers about the notions of fate, providence, and free will, as developed and debated in philosophy and religion in the early Imperial age (ca. 31 BCE-250 CE).

### Heresiography in Context

Proclus (c. 410 - 485) was one of the major Greek philosophers of late Antiquity. In his metaphysics he developed and systematized fundamental problems of Plato's thought, such as participation; transcendence - immanence; causation - participation - return; henads and monads. In a theological way he interpreted some of Plato's dialogues. In the tradition of the neo-platonic school of Athens he tried to bring together Orpheus, Pythagoras and Plato. Before and after his works had been translated into Latin, Proclus influenced the Christian West through the *Liber de causis* ("Book of Causes"), a Latin translation of an anonymous Arab version of his *Elementatio theologica*. Among those who commented on the *Liber* or on some of its theses, were many well-known philosophers: Albert the Great, Thomas Aquinas, Master Eckhart, Berthold of Moosberg and William of Ockham. The *Liber de causis* stimulated discussions about the concepts of God, first and second causality, universals, metaphysics of being as opposed to metaphysics of the one. In the volume various specialists discuss these problems: Saffrey, De Rijk, Meyer, Steel, De Libera, Aertsen, Beierwaltes and Bos.

### Heresiography in Context

This ground-breaking study offers the first full-length critical examination of H. Diel's "*Doxographi Graeci*" (1879), focussing on the doxographer Aetius, whose work Diels reconstructed from various later sources. Diel's theory is analysed, revised and improved at significant points.

### Divine Providence in Philo of Alexandria

This is the first to appear of the projected volumes of commentary to accompany the texts and translations on Theophrastus of Eresus: *Sources for his Life, Writings, Thought and Influence*, edited by W.W. Fortenbaugh and others ("FHSO" (*Philosophia Antiqua* 54); Leiden, Brill, 1992). It covers the ancient secondary evidence for Theophrastus' views on physiology, zoology and botany; the transmission, reliability and doctrinal content of the reports in the text-and-translation volume are all discussed in detail, and general overviews are provided. The commentary is an indispensable accompaniment to the text-and-translation volume, and the two together will be an important resource for students of the history of the biological sciences in antiquity.

### The Daimon in Hellenistic Astrology

Iamblichus (245-325), successor to Plotinus and Porphyry, brought a new religiosity to Neoplatonism. His theory of the soul is at the heart of his philosophical system. For Iamblichus, the human soul is so far inferior to the divine that its salvation depends not on philosophy alone (as it did for Plotinus) but on the aid of the gods and other divinities. This edition of the fragments of Iamblichus' major work on the soul, *De Anima*, is accompanied by the first English translation of the work and a commentary which explains the philosophical background and Iamblichus' doctrine of the soul. Included too are excerpts from the Pseudo-Simplicius and Priscianus (also translated with commentary) that shed further light on Iamblichus' treatise.

## Fate, Providence and Free Will: Philosophy and Religion in Dialogue in the Early Imperial Age

This study intends to show that the ascription of many shortcomings or obscurities to Aristotle is due to the persistent misinterpretation of key notions in his works, including anachronistic perceptions of statement making. In the first volume Aristotle's semantics is culled from the *Organon*. The second volume presents Aristotle's ontology of the sublunar world, and pays special attention to his strategy of argument in light of his semantic views. The reconstruction of the semantic models that come forward as genuinely Aristotelian can give a new impetus to the study of Aristotelian philosophic and semantic thought.

## On Proclus and his Influence in Medieval Philosophy

The *Cratylus* has puzzled many readers with its lengthy discussion of the 'true meanings' of more than a hundred Greek names. This book aims to give a coherent interpretation of the whole dialogue, paying particular attention to these etymologies. The book discusses the rival theories of naming offered by Cratylus, Hermogenes, and Socrates, arguing that Socrates presents a prescriptive theory, laying down what names should be, rather than describing what they are. This distinction between prescriptive and descriptive theories is elaborated and used to illuminate the etymologies themselves. After discussing possible sources for the etymologies, the author argues that the etymological section amounts to a Platonic critique of the muddled attitude of Greek poets and thinkers towards names.

## Aëtiana. 1. The sources

This ground-breaking study offers the first full-length critical examination of H. Diel's *Doxographi Graeci* (1879), focussing on the doxographer Aëtius, whose work Diels reconstructed from various later sources. Diel's theory is analysed, revised and improved at significant points.

## Theophrastus of Eresus, Commentary Volume 5: Sources on Biology (Human Physiology, Living Creatures, Botany: Texts 328-435)

Articles in this volume, originally presented at the 1998 Symposium Hellenisticum in Lille, discuss theological questions that were central to the doctrines of the dominant schools in the Hellenistic age, such as the existence of the gods, their nature, and their concern for humankind.

## Human Value

This book presents 17 articles by Woldemar Görler, published during the last 25 years, some of them not easily accessible hitherto. Most of them treat details of the history of the Hellenistic Academy and Cicero. Other papers explore the aftermath of Hellenistic thought in Lucilius, Lucretius, and Seneca, the literary form of Roman philosophical treatises, and Cicero's personal interpretation of Academic scepticism. All contributions are based on close reading of the source material. No attempt is made to harmonize conflicting evidence. Instead, different stages of the school discussions and some gradual changes in philosophical doctrine emerge more clearly. Special attention is paid to the conversion of Greek terms into Latin, in some cases implying unexpected consequences in meaning.

## Iamblichus' De Anima

This study of Theophrastus' much neglected *De sensibus* offers a new interpretation of the treatment of the Presocratic and Platonic views on sense perception, and provides new insight into Theophrastus' exegetical procedure by using Peripatetic dialectic as a heuristic tool.

## Aristotle: Semantics and Ontology

In this work, new light is thrown on the philosophical method of the great Stoic Chrysippus on the basis of the fragments preserved by Galen in his *De Placitis* books II-III. Included is a study of Galen's aims and methodologies.

## The Cratylus

The book addresses the question of the alleged Heracliteanism of the Sceptic philosopher Aenesidemus of Cnossus. It argues that Aenesidemus merely intended to offer a Sceptical interpretation of Heraclitus, and that the ideas which are incorporated in it voice distinctive features of his Scepticism.

## Aëtiana

This book proposes a reading of Dionysius the Areopagite's longest and most important treatise 'On the Divine Names' from a philosophical point of view, rather than from a theological point of view which dominates the secondary literature. At the same time, it can serve as an introduction to the entire philosophy of Dionysius.

## Traditions of Theology

Kleine Schriften zur hellenistisch-römischen Philosophie