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of the Henads in the Liber de Causis: Some Consequences for Procline Subjectivity -- Ibn al-ayyib's Istithmr on Proclus' Commentary on the Pythagorean Golden Verses -- Al-Šahrastn on Proclus -- Proclus' Arguments on the Eternity of the World in al-Shahrastn's Works -- Proclus as a Source for Giovanni Pico della Mirandola's Arguments Concerning Emanatio and Creatio Ex Nihilo -- Aeternall Lawe: Richard Hooker's Neoplatonic Account of Law and Causality -- Proclus Revenant: The (Re)Integration of Proclus into the Creationism-Eternalism Debate in Joseph Solomon Delmedigo's (1591–1655) Novelot okhma -- Understanding the Geometric Method: Prolegomena to a Study of Procline Influences in Spinoza as Mediated through Abraham Cohen Herrera -- Bibliography -- Index

Sommario/riassunto

This volume investigates Proclus' own thought and his wide-ranging influence within late Neoplatonic, Alexandrine and Byzantine philosophy and theology. It further explores how Procline metaphysics and doctrines of causality influence and transition into Arabic and Islamic thought, up until Richard Hooker in England, Spinoza in Holland and Pico in Italy. John Dillon provides a helpful overview of Proclus' thought, Harold Tarrant discusses Proclus' influence within Alexandrian philosophy and Tzvi Langermann presents ground breaking work on the Jewish reception of Proclus, focusing on the work of Joseph Solomon Delmedigo (1591-1655), while Stephen Gersh presents a comprehensive synopsis of Proclus' reception throughout Christendom. The volume also presents works from notable scholars like Helen Lang, Sarah Wear and Crystal Addey and has a considerable strength in its presentation of Pseudo-Dionysius, Proclus' transmission and development in Arabic philosophy and the problem of the eternity of the world. It will be important for anyone interested in the development and transition of ideas from the late ancient world onwards.
